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ADVENT CANDLES FOR SHUT-INS

Women of Dayton church prepare holiday remembrance

. 38, No. 11

DECEMBER 14, 1955

10 CENTS

GOOD READING

"I WISH I HAD SOMETHING good to read," said the big man lying on the sandy shore of the river.

"What's the matter with those magazines you brought?" asked one of his fishing companions.

"I've read everything worth reading in them and now I'm getting bored," the man responded.

"REMEMBER THAT WE AGREED before we came that there'd be no newspapers, no radio and nothing else that would remind us of business."

"Sure, sure," said the first speaker. "I know I need the rest, but it wouldn't hurt a bit to have a good book. I still wish had something to read."

The third man in the party strolle within hearing as these last words wer spoken. Quietly he said, "I've got a boo in my bag that you might find interesting It's really a collection—some poetry some history, some drama, some adven ture stories."

"THAT'S FOR ME!" exclaimed the ma who wanted something to read. "Get i for me, won't you? What's the name o it?"

"It's called the Holy Bible."

—EDWARD STAUDERMAN

The LUTHERAN — News Magazine of the United Lutheran Church in America

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THIS WEEK in *The* LUTHERAN

PASTOR'S SON ADVISES PRESIDENT - - By Frank van der Linden 12
An interview with Gabriel Hauge, Eisenhower's expert on economics

THERE IS A JOB FOR HOWARD - - - By Wendell H. Arnold 16
Handicapped workers call Goodwill Industries a Godsend

DO WE HAVE THE OPEN BIBLE? - - - - - By Arnold F. Keller 18
A closed book can easily become a lost book

CHURCH OFFERINGS GO UP 40 PER CENT - By William H. Swarbrick 20
Case history of Iowa Synod's successful sector project

PARAGUAY - - - - - - - - - By Stewart W. Herman 25
Lutherans are pioneering along a new frontier in Latin America

NEWS

Church in the News - - - - - - - - - - - - - - - 4

World News Notes - - - - - - - - - - - - - - - 10

Washington: Integration Ruling - - - By Robert E. Van Deusen 11

News in the Churches:

Maryland - - - L. M. Keller 34
New York:
Syracuse - - - C. P. Jensen 35
Pa.: Allentown - H. W. Snyder, Jr. 37
Pa.: Philadelphia - - - - - - 38
Pa.: Williamsport - A. W. Lawver 40
South Carolina - - W. C. Boliek 40
Virginia - - - Marshall Mauney 41
West Virginia - - H. L. Hann 43
Wisconsin - - - C. A. Puls 44

Letters - - - - - - - 33
Campus - - - - - - - 42
Changes of Pastorate - - 46
Deceased - - - - - - 48

FEATURES

Five Make a Family: Work to Be Done - - - By Margaret A. J. Irvin 28

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 30

Books - - - - - - - - - - - - - - - - - - 31

In Conclusion - - - - - - - - - - - - - - - - 50

COVER PICTURE. Advent candles made from discarded altar tapers are decorated and distributed to shut-ins by women of First Church, Dayton, Ohio, each year. Mrs. John Fischer (seated) holds hand-decorated prayer folder which is sent with the candles as Mrs. John Morris wraps completed candle. Mrs. William C. Zimmann, wife of church's pastor, originated idea.

THE CHURCH IN THE NEWS

New church narrows choice

Minneapolis or Chicago will be the headquarters of The American Lutheran Church, the new church body which will be formed in 1959 by the union of the American, Evangelical, United Evangelical and Lutheran Free Churches. A vote will be taken among all pastors and congregations of the four groups to arrive at a final decision, the Joint Union Committee decided Dec. 1 in Chicago. Each pastor will have one vote and each congregation will have one vote for every 500 confirmed members or major fraction thereof. Ballots will be counted at the committee's next meeting in March.

With Kossuth County, Iowa, as the population center of the merged church, Minneapolis will be the nearest major city. Transportation and centrality favored Chicago, members of the Headquarters Committee said. When the committee deadlocked 2-2, it was determined to settle the controversial question by referendum.

A tentative report to the committee by its chairman, Dr. Tillman M. Sogge, indicated that the merged church would require an annual budget of about $12 million. This would be 16 per cent higher than the 1955 combined budgets of the four uniting bodies.

Application for membership in World Council of Churches, National and Canadian Lutheran Councils, and Lutheran World Federation should be made by the new body, the Joint Union Committee agreed.

ULCA income dips in November

Benevolence receipts of the United Lutheran Church for November were 4 per cent less than for the corresponding month last year, Dr. Edward F. Wagner, ULCA treasurer, reported. Total for the year still shows a 5 per cent gain, however, and the 10-month total indicates that 71 per cent of the $6,013,090 apportionment goal has been reached. Year-end receipts at the ULCA treasurer's office are normally larger than those of other months.

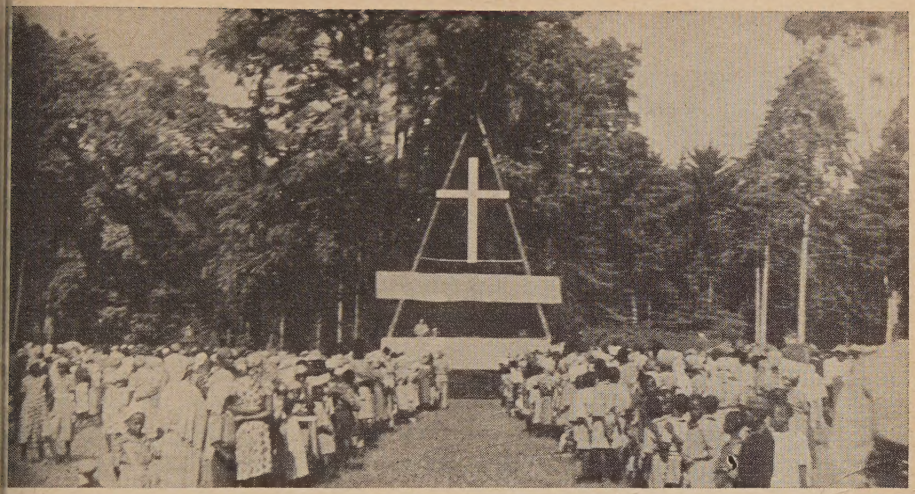
"A 5 per cent increase is gratifying and indicates growth in grace and giving," said Dr. Henry Endress, ULCA stewardship secretary. "If, however, our congregations and delegates want the ULC causes to do the kind of job we projected at our convention there must be an increase of at least 13 per cent."

Dr. Endress reported that the first two synods to top 100 per cent in apportionment payments were Pacific Southwest and Michigan. Central States Synod, he said, had made the biggest gain in dollars and percentage.

Africans met their neighbors

Delegates from nine African countries to the recent All-Africa Lutheran Conference at Marangu, Tanganyika, for the first time became fully aware of their sister Lutherans in other countries, reported Dr. Franklin Clark Fry last week. "Each mission church has had stronger attachment to its parent board or society than to other African Lutherans," the ULCA president said. "The most practical contribution of the conference was the new acquaintance and increased solidarity developed among the Lutherans of Africa."

Those attending the conference were primarily interested in planning better educational training for native Christian leaders, reported Dr. Fridtjov Birkeli, LWF world missions director, who ar-



ALTAR IN AFRICA

Congregation of 7,000 at Marangu hears Bishop Lilje preach during first All-Africa Lutheran Conference

anged the event. Proposals were made o establish a theological college in thiopia, Liberia or Rhodesia. Delegates lso urged more rapid transfer of respon- ibility to African leaders, Dr. Birkeli aid, and asked missionaries to take a older stand in the fight against all types f discrimination.

Race relations at the Marangu meet- ng were praised by the LWF official. Africans and whites lodged in the same ormitories and all events took place vithout any color bar.

Four "isms" challenge Christian mis- ions in Africa—communism, Moham- nedanism, sectarianism and nationalism, LWF President Hanns Lilje declared. Because of the destructive influence of hese forces on African life, Christianity as an increasingly important role, the German bishop said.

Lutherans visit Russia

Two leaders of the Lutheran Church—Missouri Synod last week were on their way to Moscow to gather information about the status of Lutherans living in the Soviet Union. President J. W. Behnken and Dr. Lawrence B. Meyer, planning counselor, were to fly to the Russian capital by way of Finland.

The churchmen intended to visit Poland, where a large Lutheran constituency existed before the Soviet occupation, and hoped also to receive permission to go to the once-strongly-Lutheran Baltic countries of Lithuania, Latvia and Estonia. On the return trip the Americans plan to stop in Berlin and Frankfurt, Germany, and to visit the theological seminary of the Lutheran Free Churches in Oberursel, near Frankfurt.

American Baptist clergymen visited Russia earlier this year. Plans have been under way for several months to arrange an exchange visit between representatives of the churches in the Soviet Union and a delegation of leaders of the National Council of Churches, but definite dates have not been set.

Soviet churchmen won't be welcomed

A trio of high Russian church officials, headed by Archbishop Boris, arrived in

Canada last week for a three-week visit. Coming at the invitation of Canada's United Church, the Soviet delegation was assured of a cold shoulder from at least two other religious groups.

Eleven Lutheran pastors exiled from Baltic countries and now serving in Canada protested bitterly against the Russians' visit. "There will be no public demonstration" against the Russians, the Baltic clergymen said, but the visit was "a new victory for Soviet propaganda." The former Estonian, Latvian and Lithuanian pastors asked that "refugee clergy" be allowed to debate with the visitors, preferably on radio or television. The United Church is taking the attitude that "Christianity and communism can co-exist," charged the Rev. Arnold Lusis, pastor of St. John's Latvian Lutheran Church in Toronto.

Russian Orthodox priests in Canada also said that they would not meet with the visitors from Moscow on any terms.

The Soviet churchmen had been expected in Canada last month, but delays in obtaining proper visas caused them to postpone the trip. A visa that would have permitted Archbishop Boris to enter the United States was cancelled by the State Department on Nov. 15.

Prayer permitted in San Francisco

"We thank Thee, God, for food we eat,
For family, and friends we meet,
For books we read and songs we sing;
We thank Thee, God, for everything."

Tots in San Francisco's schools continued last week to bow their heads and recite this prayer before their mid-morning snack of milk and crackers.

School Board Attorney Irving Breyer told teachers they could use the prayer despite objections from some parents and a ruling by the California attorney general banning it. Belief in God or in a Supreme Being is common to all religions and cannot be considered sectarian, Mr. Breyer said. He pointed out that the pledge to the flag now used in public schools contains the phrase, "one nation under God." Objecting parents could take the issue to court, he suggested.

In another opinion, Mr. Breyer upheld the right of the school system to require chest X-rays for employees. Christian Scientists had objected to the examinations, he said.

In nearby San Rafael, School Superintendent Clifton L. Boyle altered the verse above to omit mention of God after a kindergartener's parent complained that it constituted "instruction in religion."

Religion in schools is live issue

Discussion about religious teaching in public schools spilled over into the much-publicized White House Conference on Education held in Washington last week. A major objective of America's schools must be to "develop ethical behavior based on a sense of moral and spiritual values," the first report adopted by the 2,000 delegates declared. Such values must stem from "spiritual and religious convictions," the report continued, but "more time is necessary to develop a common viewpoint" about how these can best be taught.

Unconvinced were New York City's Jewish rabbis, who on Dec. 2 from several hundred synagogue pulpits loosed a barrage against the "intrusion" of religion into public schools. Religious teaching was the business of home, church and synagogue, they said.

Federal aid should be limited

Most debated issue at the Washington parley was that of federal aid to schools and the conditions under which it might be extended. Government aid to parochial schools would violate national principles, some delegates pointed out. In

me states it might help perpetuate segated school systems, others said.

Conference report indicated that delates approved federal aid to local hools, but without federal control over e use of the funds. A "large majority the participants did not favor the use tax funds for support of non-public lucational institutions," the report conued. The conference adopted no ofcial resolutions, but prepared reports as e basis for further discussion and ction.

shops' claim gets labor backing

Last month the Roman Catholic bishps in the U.S. issued a statement assertg that private and parochial schools ave a "full right" to equal treatment ith public schools. While the bishops id not directly ask government support or parochial schools, most observers inerpreted their statement to mean just iat.

Maryland labor unions affiliated with ie CIO at their annual convention in Vashington late last month pledged suport to any program of financial aid to private and parochial schools by state, county and municipal governments. More money should be appropriated for education, the Maryland State Industrial Union Council resolution said, and "in the interests of elementary justice" such assistance should also be provided for "schools of the private or parochial type." The resolution added that parents of parochial school children are "being subjected to double taxation."

"We all pay taxes whether we are Roman Catholics, Protestants, or members of any other religion," said George Mooney, vice president of the Baltimore Industrial Union Council, CIO. "Therefore we in the CIO believe that we should all share in the funds which we accumulate in taxes for education. We question the 'gentlemanly' qualities of the so-called churchmen who are trying to prevent the giving of government aid to those children attending parochial schools."

Ceiling unlimited

No "ceiling" should be set on activities that the churches are doing together, Dr. Eugene Carson Blake, National Council

VASHINGTON'S LAYMAN F THE YEAR. Federal Judge uther W. Youngdahl (right) ceives annual Washington ederation of Churches' award om Dr. D. W. Justice. Judge oungdahl chairs capital's Layen's Committee, is an active rticipant in Lutheran affairs.

of Churches' president, said at the organization's fifth anniversary dinner in Omaha on Nov. 28.

Calling attention to the $13 million budget of the NCCC in 1956, Dr. Blake said, "Let us not be so shortsighted as to be intimidated by large figures." He pointed out that two concerns of the council must be to cling to a positive program and to grow in membership as well as in the number and extent of its projects.

The NCCC "must assume a Christian and friendly and forgiving practice toward the Roman Catholic Church," Dr. Blake said, and should strengthen "those within that communion" who are unhappy about its "exclusiveness and isolation."

He also pointed out that "there are millions of Protestant Christians whose churches are not yet in the council, including the largest convention of Baptists and the second largest Lutheran church." His reference was to the 8-million-member Southern Baptist Convention and to the Lutheran Church—Missouri Synod, which counts more than 2 million members. Thirty churches with more than 30 million members belong to the NCCC.

Immigration act assailed

Immediate revision of the McCarran-Walter Immigration Act was urged by churchmen, labor leaders and government officials at hearings conducted by the Senate Subcommittee on Immigration and Naturalization in Washington recently. Protestant, Roman Catholic and Jewish groups asked that the measure be liberalized and that quotas based on race or national origin be modified. Among those testifying before the committee were Dr. Eugene Carson Blake; Dr. Henry J. Whiting, secretary of the National Lutheran Council's Division of Welfare; and Dr. Cordelia Cox, Lutheran Refugee Service director.

Admitting the need for immigration restrictions, Dr. Whiting pointed out that the present law "works serious hardships on individuals and special groups" by allocating quotas to countries that don't need or use them, by separating families, and by exposing naturalized citizens to later loss of citizenship for a variety of causes.

The hearing did not concern the emergency Refugee Relief Act under which many newcomers have entered the U.S. Dr. Cox reported last week that 5,809 assurances have been provided up to Dec. 2 through Lutheran Refugee Service. Aim is to increase this number to 8,500 before next April, the latest date which will allow refugees to get here before emergency provisions expire.

Church unity conference arranged

A midwestern college campus will be the site of a conference in September 1957 to explore theological problems involved in Christian unity. About 400 delegates will meet at Oberlin College in Ohio for a week-long study of "The Nature of the Unity We Seek." Sponsor of the meeting will be the U.S. Conference of the World Council of Churches, with the U.S. National Council and Canadian Council of Churches co-operating.

The conference, first of its kind, will be chaired by Episcopal Bishop Angus Dun of Washington. Dr. Paul S. Minear of Andover Newton Seminary will head the committee planning the program.

"Christian bodies unite in deploring their divisions," said Dr. Samuel McCrea Cavert, head of the World Council's New York office, in explaining the purpose of the parley. "Yet in spite of notable co-operative programs and an increasing

egree of tolerance and understanding, ne churches admit they are not finding ne way to unity an easy road. One rea- on is that there is no real consensus as o the nature of the unity the churches re seeking." The WCC official said he elt the exploration of this subject in a North American setting might be of help o the whole ecumenical movement.

ope extends Lent

The Lenten fast for Roman Catholics ill end at midnight on Easter Eve in- ead of at noon, according to a decree sued by Pope Pius XII last month. Other hanges in the Roman Church's Lenten alendar shift special services on Maundy hursday and Good Friday to the late fternoon.

The decree recalled that in 1642 Pope Urban VIII, in order to diminish the umber of holidays, changed the status f Thursday, Friday and Saturday of Holy Week to working days. This re- ulted in decreased attendances, the de- ree continued, and "liturgical offices on nese three days are often celebrated in lmost-empty churches."

V impact on churches appraised

Clergymen regard religious television nd radio programs as a means of recruit- ng members, but only one person in ,559 families interviewed admitted be- ng brought into a church through direct nfluence of such programs, a survey nade by Yale Divinity School discov- red. Results of the survey, a 5 per cent ampling of the entire New Haven popu- ation, were published in a book issued ast week by Harper's, *The Television-Radio Audience and Religion.*

Church leaders are looking for a pro- gram that will stimulate a mass movement oward religion, the surveyors concluded, nd none is on the horizon. "The danger s that it will be," said the report, warning that "some creative genius" may develop a program so successful by commercial standards that "fundamental purposes of the Christian church will be ignored or denied.

Among findings of the survey were:

—Specific types of audiences usually watch religious programs.

—Programs based directly on the Bible are most interesting.

—Audiences for Protestant programs are mostly people of middle age or older.

—Roman Catholic programs have a larger audience than Protestant programs.

—Few pastors have seriously considered the impact of radio and TV upon their constituents.

—Although religious programs rate sixth in popularity among viewers, TV stations grant only one per cent of their time to them.

And so forth

Adlai E. Stevenson, 1952 Democratic presidential nominee and a candidate for his party's nomination in 1956, has joined the Presbyterian Church, according to a report in the Minneapolis *Star.* Mr. Stevenson became a member of the First Presbyterian Church, Lake Forest, in October. Earlier announcement had not been made because Mr. Stevenson was "most anxious" that his action should not be publicized or given a political motivation.

The "Lutheran Hour" radio program sponsored by the Lutheran Laymen's League of the Missouri Synod will be broadcast in Polish over the government-controlled radio network of Poland on Christmas Day. Heard weekly over 1,250 stations and broadcast in 56 languages, the program will for the first time be transmitted by stations behind the Iron Curtain. Dr. Oswald C. J. Hoffmann is speaker.

World News Notes

Battle for Berlin

Sooner or later, following the failure of the big four foreign ministers' conference in Geneva last month, it was likely that the Reds would open a new campaign to take over Berlin. Arresting two U.S. Congressmen for being in East Berlin in a car equipped with two-way radio was a warning signal that the campaign had begun.

West Berlin, as an outpost of the free world 110 miles deep in East German territory, is a nuisance and a danger to the Communists. It is an escape point where a daily average of 800 East Germans flee from the Reds. It is a propaganda center which stiffens East German resistance to Communist rule.

The German political situation has changed drastically since the U.S. kept West Berlin going for 11 months by the amazing air lift when Reds closed the road from West Germany in 1948. West Germany is now an independent nation, and Russians claim that East Germany is also self-governing. Berlin is the only area left under four-power military occupation.

Russians say that on Sept. 26 they turned over their obligations in Berlin to the East German government. They claim they have no further responsibility for West Berlin's lines of communication to the West.

Pressure point

Reds can build up extreme difficulties for West Berlin. They can cancel licenses for barges which bring in a quarter of the city's coal, raise fees for trucks so high they can't use the highway, delay or halt railway freight traffic. They can harass Western Allied military occupation forces stationed in Berlin by numerous restrictions. They can stop East Berliners from working in West Berlin.

Warning of what to expect was given this month by the Communist Party in East Germany: "The masses will not tolerate that the western sectors of Berlin remain a North Atlantic Treaty Organization military base under an Occupation Statute and under the dictatorship of reactionary big capital," a party statement announced.

Red tactics may prod West Germans into opening negotiations with the Communists for ending the division of Germany. Rather than lose West Berlin to the Reds, they may seek a settlement on the best terms they can get.

Marshall plan for Asia

Billions of dollars to help West European countries get back into production had been given by the U.S. according to the plan proposed by Secretary of State George Marshall in 1947. The money had strengthened the economy of such countries as France and Italy to the extent that the likelihood that they would elect Communist governments was averted.

Technical assistance to underdeveloped countries, especially in Asia, was proposed by President Harry Truman in his inaugural address in 1949. For a while huge funds were appropriated by the U.S. Congress: $3,778,000,000 in 1950, $2,262,000,000 in 1951. But the amount has gradually dwindled to less than half the 1950 total.

Russia is now out in the open as a competitor in giving help to Asian and African nations for constructing dams, building steel mills. When Congress meets again, it will be obliged to reconsider its policy.

/ASHINGTON

ROBERT VAN DEUSEN

INTEGRATION RULING

THE INTERSTATE Commerce Commis-on has followed the lead of the Supreme ourt in reversing its position on racial tegration. For many years, the ICC cepted the theory that separate accom-odations for Negroes met the require-ents of the Interstate Commerce Act long as they were equal to those pro-ded for white passengers.

A new ruling, issued Nov. 25, came as jolt to those who oppose racial integra-on. The ICC ordered that segregation n interstate trains and buses, and in pub-c waiting rooms used by interstate trav-ers, be ended by Jan. 10.

In explaining its change of policy, the ommission referred to last year's Su-reme Court decision against segregation the public schools, which said that eparation of the races places the stigma f inferiority on Negroes. This implica-on is made stronger, the Commission aid, by the annoyances to which travel-ng Negroes are subjected.

tates' rights

THE REACTION was prompt and explo-ve. Four southern states—Alabama, Georgia, South Carolina, and Louisiana —declared through their officials that ney will continue to enforce their state ws on racial segregation. They chal-nged the right of the ICC to make a ling contrary to state law.

The fact that the integration ruling ame from an executive agency added a new dimension to the dispute. With a number of states preparing to resist the Supreme Court decision on public school segregation—or to bypass it by closing the public schools and paying the tuition of children in private schools—the transportation decision added fuel to the fire.

The underlying issue, of course, is the relation of federal authority to state authority. The attorney general of South Carolina said that the ICC order by itself is not binding on the states and really means nothing without the backing of the courts. If both sides stand their ground, a series of court battles will probably take place. Presumably, the states will accept the decisions of the courts.

Public or private schools?

MEANWHILE, a special session of the Virginia legislature was called to consider the report of a study commission headed by Garland Gray. Legislators were asked to approve the Gray Commission's proposal to amend the state constitution, so as to permit the payment of state funds for the education of children in private schools. If four-fifths of the members of both houses agree, a state-wide referendum on the constitutional change will be held in January. If it goes through by a simple majority, the referendum will be held in March.

The result will be a showdown as to which is stronger in Virginia—the tradition of free public education or the resistance to racial integration. The outcome may provide a pattern for other southern states.

Protestants in the South should look long and hard at a plan which might open the way to tax support for parochial schools. That would be a high price to pay for a brief postponement of the inevitable breaking up of the pattern of racial segregation.

Pastor's Son Advises President

Eisenhower's expert on economics is Dr. Gabriel Hauge

By FRANK VAN DER LINDEN

DR. GABRIEL HAUGE, President Eisenhower's administrative assistant for economic affairs, has two pictures on the mantelpiece in his office.

One is a portrait of the President. The other is a photograph of Dr. Hauge's father, the Rev. Soren Gabrielson Hauge, who has retired after fifty-four years of service in a Lutheran parish at Hawley, Minnesota.

Dr. Hauge speaks with eloquence about both of these men who have brought great inspiration to his life. He speaks much more of them, in an interview, than of himself—which gives a pretty good indication of their character, and his.

"That picture of my father was made last year when he was offering the final prayer of his final service as pastor at Hawley," the economist said. "He is a minister of the old Norwegian Lutheran Church (now the Evangelical Lutheran Church). He was born in Norway eighty years ago and came to America in 1891.

"Father was a busy country preacher," Dr. Hauge said. "He conducted at least three services every Sunday—morning, afternoon, and evening. He would try to preach in each of his five churches an average of two Sundays a month.

"I was born in the parsonage, the fourth of five children, and raised in the old-fashioned way. We were in church practically all day Sunday. There were a lot of weddings and christenings in the parsonage, too.

"When I was six or seven, the congregation built a new parsonage and we

ed in the basement of the church that nmer," the economist recalled. "I slept the sacristy."

(Webster's dictionary defines the sac-y as "a room in a church where the red utensils, vestments, etc., are ot.") The experience of sleeping with cred vessels" did not make young briel an angel, but he thinks "it must ve been a force for good."

ASIDE FROM HAVING to hear the same mon several times, there was only one awback to being a preacher's son. Dr. uge said: "My father took a dim view vacations. He was always afraid to go from home, lest some parishioner ght need him. So we usually compro-sed by going to some nearby lake, so could rush back to the church if neces-y.

"Looking back now, I realize that this ncern for his people led to their affec-n and regard and is partly the reason stayed so long in one parish."

Dr. Hauge himself speaks Norwegian as he remembered, suddenly, on a trip Norway last summer.

"It was our first visit to Norway," he id. "We went to Sandane, above rgen, and visited my father's birth-ace. The whole family turned out and ve us a lovely reception. But, to my nsternation, I was called upon to speak. had to speak in Norwegian, because rdly any of those good people knew nglish, and to use an interpreter would ve spoiled the whole effect.

"I don't suppose I had spoken more an two or three sentences in Norwe-an in twenty-five years. So, it was a oderate crisis.

"But I was reminded of Uncle Remus' d story of how Br'er Rabbit escaped m the fox by climbing a tree. When minded that rabbits can't climb trees, Uncle Remus replied, 'He did this time, 'cause he was 'bleeged to climb.' "

DR. HAUGE'S quick wit, and his fluency as a speaker, date from his years as a debater at Concordia College, a Lutheran school at Moorhead, Minnesota. He was also president of his class, and valedictorian. After his graduation in 1935, he stayed for a year as assistant dean of men and debate coach; then won his M.A. at Harvard in 1938, taught economics at Harvard and Princeton. As a gunnery officer on the battleship "California" he saw action in the Pacific campaigns of Saipan, Tinian, Leyte Gulf, Luzon, and Okinawa. He went back to Harvard and earned his Ph.D in 1947 with a 465-page thesis on banking.

Then his whole life changed.

THE YOUNG PROFESSOR got a job as chief of the division of research and statistics in the New York State Banking Department. The banking commissioner, Elliott V. Bell, was a star on Governor Thomas E. Dewey's "team." As a research man in Dewey's 1948 campaign for president, Hauge stepped from the academic world into the world of politics and business. Nov. 6, 1948, he married Helen Lansdowne Resor, whose father is the president of a New York advertising agency.

In 1950 Bell took Dr. Hauge over to McGraw-Hill Publishing Company as assistant to the chairman and editor of the "Trend" editorial page in *Business Week* magazine. The boy from the Lutheran parsonage in Minnesota found himself living in an apartment on Park Avenue.

Dr. Hauge became an enthusiastic volunteer in the "Citizens for Eisenhower" movement; then "research director" on the personal campaign staff of General Eisenhower. He rode with the Republican presidential candidate all over

the country in the hectic months from June to November 1952. He was the principal research expert who usually read and edited the final draft of the whistle-stop speeches.

ONCE, WHEN Dr. Hauge's car was left off the presidential special at Fargo, North Dakota, a newsman quipped, "There will be no more speeches till Gabe gets back on the train." Another newspaper writer dubbed him "Ike's favorite ghost."

Naturally, "Ike" wanted to keep his "favorite ghost" by his side. So, at 38, Dr. Hauge became one of the youngest high officials in the Eisenhower administration. He is the first presidential assistant specifically assigned to handle economic problems.

"My job is to help the President reach decisions in the field of economics, and see that he always has the very best bases to reach a decision," Dr. Hauge told THE LUTHERAN in an interview. "My work is to co-ordinate the White House with the various departments on all matters concerning economics. The departments cut across each other's lines, so we need a very great deal of thinking on a broad front."

DR. HAUGE often has to translate a mass of statistics and economic double-talk into a single page of plain English. Ike likes his reports on just one page if possible. Dr. Hauge is credited with having master-minded the President's conferences with the governors, and helping to stage a successful presidential TV "fireside chat" from the White House.

The economist himself has defended the administration's economic policy in several TV shows, as well as in speeches over the country. His philosophy is progressive. He accepts nearly all the social programs of the New Deal, but opposes government ownership. He believes th government should stimulate business b lower taxes and by indirect credit policie rather than direct expenditures from th treasury. He believes a more dynam economy will result from encouragin 165 million people to produce more—i short, "to make a bigger pie, not ju slice up the old one, so each person ca get a bigger slice without taking anythin from his neighbor."

His personal philosophy is quickl summed up in the family motto that framed in his office:

EAT YOUR OWN BREAD
OBEY THE LAW
TRUST IN GOD

DR. HAUGE'S post as administrative as sistant to the President complements th work of the Council of Economic Ad visers, headed by his friend, Dr. Arthu Burns of Columbia University. Befor the President's illness, the two professor would have a fixed appointment with hin each Monday morning at eleven o'clock to give him a half-hour "lecture" on eco nomic matters. This "class" of one "stu dent" was the smallest class the professor had ever taught—and the most important

Dr. Hauge would also see the President several times a week, when called in to help on speeches, reports, and othe duties. Since Eisenhower's heart attack however, his aide has seen him only twice Once Dr. Hauge flew to Denver; the sec ond time, he saw the President just before the Eisenhowers left Washington for thei Gettysburg farm in November. He ex pects to be called to the Gettysburg Whit House, but not as often as in the days when he could run across the street from his office to the President's.

DR. HAUGE'S office is the one the Secre tary of War used to occupy in the ol

/s when the State, War, and Navy De-tments were all housed in the gray nite rookery next door to the White use. His desk, piled high with papers, t the far end of the huge room which has had redecorated in his wife's fa-rite shade of "Hauge gray."

Five modern paintings adorn the walls. rectly behind his desk is a Gethsemane ne by the French artist Bauchant. It ows Judas leading the mob to Jesus, o is praying while his disciples sleep. e effect of the blue and silver colors is minous like moonlight," Dr. Hauge d.

On the opposite wall, over the mantel-ce, is a Picasso rooster. "It's full of e," Dr. Hauge commented. "About ven o'clock at night, when I'm begin-ng to droop, I can look up at that bird d get a lift. I usually come to work out eight A.M. and get home—if I'm cky—about seven."

Dr. Hauge has six good reasons for rrying home: his wife and their five ildren. They have three girls, Ann, six; arbara, three; and Susan, one; and twin ys, Stephen and John, age four. "Those ungsters are always in motion," their ther said.

DR. HAUGE seems "always in motion," o. Even when he appears to be reclining his desk, his hands are toying with a tter opener, or gesturing quickly to ake a point in the conversation. He is a lid, square-cut six-footer, broad-shoul-ered, weighing over 200 pounds. His ark hair is slicked straight back from his broad forehead. His eyes flash through horn-rimmed glasses. His lips are thin, and the lower one curls downward to one corner when he talks. This makes him look like the public's idea of a big-city politician, which is exactly what he is not.

Though husky, he has no favorite sports. He is a "rusty" pianist, loves art, collects books and etchings on church and cathedral architecture. On visits to Hawley, he has preached, as lay minister, to his father's congregations. He still has his church membership back home. Dr. Hauge has a Bible, close at hand, in his office, for "there are always minutes during the day when I can read."

Dr. Hauge has found that the President keeps a red leather-bound Bible on his bed table. If a discussion comes up involving a biblical quotation, Eisenhower is the man who knows where to find it.

THE PRESIDENT'S FAITH is one of the many reasons Dr. Hauge admires him so greatly. "His faith gives us all inspiration," his assistant said. "While he was ill at Denver, the White House officers were just sort of marking time. The day he returned, we all felt a tremendous lift. We told ourselves, 'He's back, he's going to be with us a good many years—in just what capacity, nobody knows.'

"We can hope that good will come of his efforts to achieve peace and prosperity and good feeling among all men, and that he can keep on uplifting our national life, high above those influences which would drag us down into factional disputes."

THE REAL ENEMIES OF PEACE and progress are poverty, disease, ignorance and prejudice. They corrupt and corrode society and breed unrest and hatred.

—MOHAMMED ALI

All these workers have one thing in common—a physical handicap

By WENDELL H. ARNOLD

There Is a Job For Howard

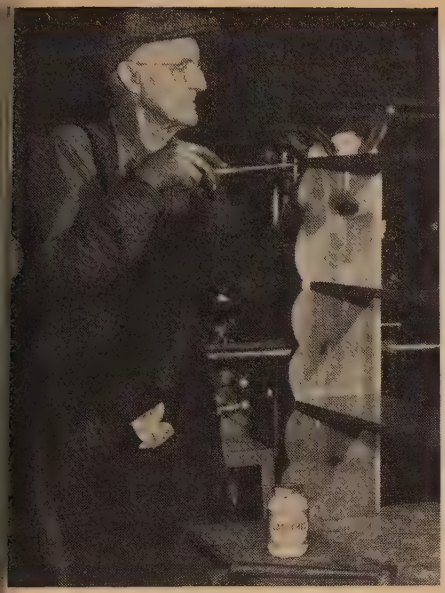
Goodwill Industries puts to work 24,000 who have special problems

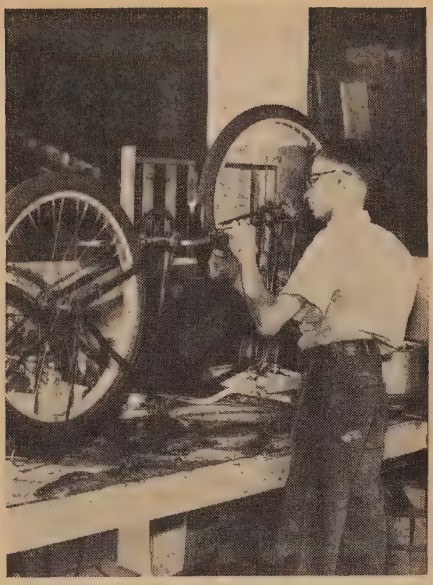
NINETEEN FIFTY-SIX is going to be a banner year in Rockford, Illinois! Mr. O. W. T. Peterson, a lifelong active Lutheran layman, will sign a paycheck that will bring up to $500,000 the amount the Rockford Goodwill Industries has paid to handicapped workers since its founding in Rockford in 1937. Mr. Peterson is a charter member of the board of directors and has been its only treasurer.

What is happening in Rockford is happening also in Los Angeles, St. Petersburg, Dallas, Chicago, New York, in fact in 109 other Goodwill Industries throughout the United States and in seven foreign cities.

It is now the largest private rehabilitation agency in the world serving handicapped people. Last year it paid over $14 million in wages to handicapped people and sold $18 million worth of goods.

BUT HOWARD wouldn't describe Goodwill Industries in those terms. He'd say, "Goodwill's a Godsend to me and other folks like me." You see, Howard is an epileptic—subject to periodic violent





vhich makes normal employment unlikely. But something can be done

onvulsions. He has had lots of jobs and lways the story was the same.

Everything would go fine until a seizure ame along, after which he would be olitely turned out. Quite naturally, he ecame sullen and morose after this exerience repeated itself. His self-condence ebbed away.

Then, by accident, he heard about Goodwill Industries. A Boy Scout stopped t his home and left a large paper bag vhich he called a Goodwill bag. He exlained that his troop was putting on a lrive for clothing, shoes, toys for Goodvill Industries. He said they called it Good Turn Day" and that these housekold articles would make jobs for handiapped people.

Jobs for handicapped people! There vas magic in that phrase.

The next morning Howard hurried own to Goodwill Industries wondering vhat it was all about.

He was amazed to find the personnel director didn't seem surprised when he told her he was an epileptic. He was further shocked when she didn't gush forth with a lot of sympathetic words. He'd had enough of that.

Instead she filled out an application form, asked him routine questions, made some notes, and then explained to him how Goodwill Industries operated. She told him that in 1902 a Methodist minister named Edgar J. Helms saw a chance to help handicapped people help themselves. His dreams grew until today Goodwill is serving close to 24,000.

Howard's spirits began to rise. Maybe there was a chance for him.

The director pointed out that Goodwill operates by asking the public for clothing, toys, shoes, repairable furniture. She explained that Goodwill trucks pick up this donated material. Handicapped people wash, repair, and press the cloth-

ing and fix and paint the furniture and toys. These articles are sold in Goodwill stores, with the money going to pay the wages of the handicapped folks. Howard also learned that about half of the Goodwill Industries are members of their local Community Chests.

THE DIRECTOR asked Howard if he'd like to go through the workshops and see for himself. The trip was a revelation. He saw people on crutches and in wheelchairs repairing dolls, washing and mending clothing. There were folks with cerebral palsy, with only one arm or one eye, even totally blind. He couldn't believe the shiny toys coming out of the repair and paint shops were once beaten and broken.

They came to a large room which had ping pong tables, a pool table, a radio, television set, and all kinds of games. At the other end was a simple chancel with altar.

He was told that this was a combination chapel and recreation room. Recreation comes during lunch hours, rest periods, special parties. In the chapel for 15 minutes each morning before work everyone comes to ask for strengt throughout the day.

JUST AROUND the corner Howar thought he smelled food. Sure enough A cafeteria providing hot lunches a cost. Back in the personnel office How ard was given appointments for medica exam and psychological tests.

When he got home he read over som of the literature given to him. He learne that each Goodwill Industries is locall self-governing and a member of Good will Industries of America, Inc., wit headquarters in Washington. Goodwil serves people without regard to race color, or creed, and all board member serve without pay.

Howard is now an office trainee. He' getting the latest in medications, and ha found a new sense of well-being an worth.

To him, Goodwill is not big business equipment, sales, or anything else. It's a way—sent by God. He believes tha where there's Goodwill there's a way. While Rockford may have its banner yea in 1956, every day is banner day t Howard.

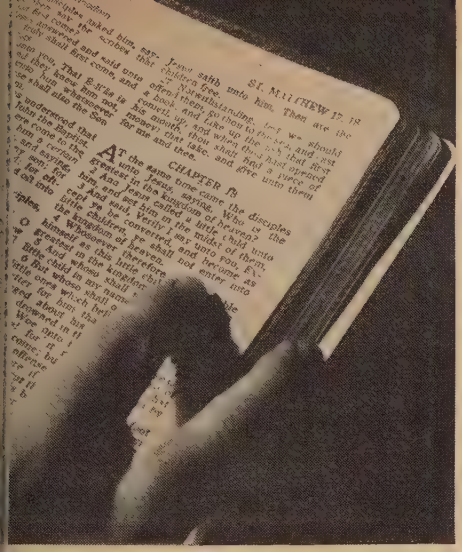
Do We Have the Open Bible?

By ARNOLD F. KELLER

An open Bible on the table, over the kitchen sink, beside the telephone, is an invitation to read the Book we may forge

ONE OF THE amazing things in our day is the printing of the Bible in almost fabulous numbers. The Bible is the "best seller."

It is said that we are living in the day of the open Bible. By this is meant tha the Bible is available and accessible t everyone, Protestant and Catholic alik They may read the Bible in their own ver sions without hindrance.



One-man war against closed Bibles

But my observation has been that availability does not really mean we have the open Book. The sight of the open Book in homes is so rare that two years ago I decided to wage war against the closed Book—the closed Bible. I was determined to expose the deception of the phrase "the open Bible" and the delusion of countless folk who believe that if they have the Book, they have what is promised in the Book—namely, life and salvation. I began to preach on "keep your Bible open and the road ahead will never be closed."

THIS MET with an encouraging response. I introduced this campaign into the preaching missions in which I have been privileged to participate. Here again I saw the joy of people telling me that the Bible is now an open Book on their table, over the kitchen sink, on the telephone table: the Book is open!

The experiences that people have had through the open Book are varied and interesting. "I see," said a neighbor, "you are reading the Bible." Her friend replied, "Yes, and I think you would find this marked passage very interesting." And she did.

Most people admitted that "out of sight, out of mind" was especially true of the Bible. A few months ago I was reading a chapter in Richardson's *The Gospel and Modern Thought.* I was interrupted. The book was closed and got back on the shelf. It was lost until the other day by chance I saw it again. A closed book can easily become a lost book. This should not happen to our Bibles. But it does.

During a recent visit I asked a woman, "Let me see your Bible." There was a pathetically excited search. "We have a Bible somewhere," she said apologetically. A Bible that is "somewhere" is generally "nowhere." That Bible was lost—from the day it was closed.

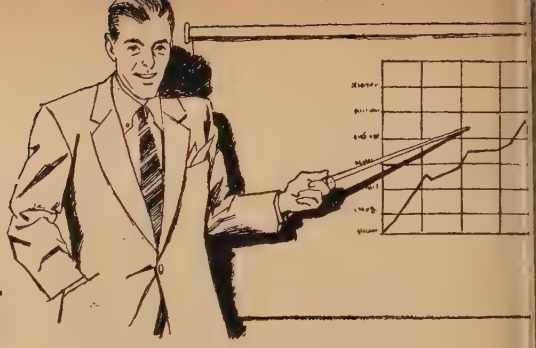
THE OPEN BOOK is the divine spade that breaks the ground for every forward movement in the Kingdom. It disturbs the complacent soil of the souls of men. It was the divine spade for Josiah's reforms, for Ezra's and Nehemiah's restoration, and for the opening of Christ's mission. We read that "he opened the Book and found the place where it was written: The Spirit of the Lord is upon me."

Have you kept your Bible open? Does it bear the marks of underscoring of passages that have spoken to you?

One of the last words of the Bible is a word of warning: "Do not seal up the words of the prophecy of this book" (Rev. 22:10).

Why not? A sealed book is a closed book. And a closed book is the book of a hidden message. Hidden messages are things about which you guess. But guess-work will not do for the life and business of today. "Keep your Bible open and the road ahead will never be closed."

CHURCH OFFERINGS GO UP 40 PER CENT



By WILLIAM H. SWARBRICK

Sector Project in Iowa produced new estimate of capacity to give

IF YOUR CONGREGATION were told that an increase in giving of 40 per cent could be expected if it used a certain stewardship program, would your members believe it?

When Iowa Synod councilmen were told this at eight area meetings in September a year ago, at the time the Iowa Synod Sector Project for Stewardship was introduced, we in St. Mark's Church, Dubuque, were dubious. We felt our peak was practically reached. Three years before we had been a congregation that could never meet its benevolence without selling vanilla extract and gadgets. But we had stopped commercial activities altogether and by offerings alone paid the apportionment in full and gave an equal amount to other benevolences. Our total budget had doubled in three years.

So when our church council adopted the program, it was with the expectation that a 15 per cent increase in giving might be the best we could expect.

At the area sector meeting conducted by Chester Myrom, associate director of the Lutheran Laymen's Movement, the councilmen learned that the Sector Project was produced by the stewardship office of our church, endorsed by our synodical executive board, and was now to be tested in churches of the Iowa Synod.

WE REALIZED the Sector Project would take careful preparation to be worked successfully. After the council meeting the chairman of the Stewardship Committee and I sat down to pick a general chairman, the key man. Later the three of us selected chairmen for four special committees: "Proposal," "Survey," "Publicity," "Advance Commitments."

THE PROPOSAL COMMITTEE'S task was to propose plans for the year ahead. The committee was to formulate these plans by asking itself these two questions: What will our congregation do if Christ is really first in its life? If we had all the money we needed, what would our congregation do next year in response to his commands —"Go . . . teach . . . make disciples . . . You shall be my witnesses"—?

Then, facing the fact that if Christ is first in our lives, we will have all the money we need, the committee (which consisted of the heads of all standing committees and organizations in the church), went to work.

This was a new and different approach. It freed us from ordinary budget limitations. It enabled us to see much more clearly the work that needed to be done. We decided to make a three-division proposal: Benevolence, Current Expense, Capital Outlay.

First, we considered benevolence. We determined we should aim at giving at least 50 per cent of our offerings for benevolence instead of 33 per cent. We decided to propose 125 per cent as a minimum on our apportionment, Lutheran World Action, Lutheran Welfare Society of Iowa, Dubuque Council of Churches.

Instead of giving just one-third support to a missionary as we were doing, we felt we should be giving at least that much for a missionary in each of our six United Lutheran foreign fields.

Inadequate salaries of church college professors were discussed and we proposed $500 for our college. We took note of the fact that no young persons from our congregation had entered the ministry so we decided we should begin a fund to aid students from our congregation who would enter full-time service.

On this one night at least we were not going to be hampered by financial limitations. The surprising thing was that we became earnest about these things. It was the same when we considered the current budget.

When we came to the third section of our proposed budget, capital outlay, we discussed our need for more space for Sunday and weekday schools. So, under "capital outlay" we entered figures for converting the parsonage into an educational building, down payment on another house, and several thousand dollars for redecoration of the church interior, improvements in the basement, and some remodeling in the chancel.

THE SURVEY COMMITTEE'S task—appraising the congregation to find its giving potential—then began. Twenty-five committee members were each to sit down with a listing of the church's confirmed members. Each committee member was, first, to ask himself: What will I give for the work of the church if I am fully committed to Jesus Christ?

He was to set this figure opposite his own name. Then he was to ask, for each other name on the list: If he is as committed as I am, what will he give, considering his circumstances?

Each committee member was to work alone and discuss individual estimates with no one. After the lists were filled in, an average estimate for each member of the congregation was to be calculated from all the estimates made for that person. The total of these averages would then give the potential for the congregation. No further use of the individual estimates was intended.

Before the survey committee began its work we hit a snarl. Some members felt sincerely they had no right to ask themselves what another man might give. One-third of the committee did not come to the meeting. It took two and a half hours of explanation and discussion before the committee could settle down to its work. Others had to be enlisted later to help make the survey.

WHEN THE WORK was completed we discovered that the congregation's potential, according to the survey, was about $29,000. We felt we could safely count on 80 per cent of the total potential—or about $23,000. This was the figure submitted to the proposal committee at its third meeting. At that time it was to adjust its proposal to the survey committee's findings. Since this figure was only about $3,000 higher than the present year's budget, the members of the committee were dismayed. We had expected to find greater potential.

Finally the proposal committee decided that we would have to make a proposal on the basis of the 100 per cent potential. Even so, we would have to drop one of

the capital outlay proposals, abandoning either (1) making improvements in the interior of the church, or (2) converting the parsonage to a parish education unit and making a down-payment on another parsonage. The committee decided to present this either/or feature in its proposal to the congregation. Thus ended the third of the proposal committee's meetings, which lasted until midnight.

THE FOLLOWING DAY a surprising thing happened. The chairman of the stewardship committee called on me saying, "We have put too much time and effort in this sector project already to get no more out of it than we are proposing." He suggested that we borrow money and do all of the capital outlay projects at once.

He pointed out that on the basis of the anticipated increase, we should be able to pay off such a loan in a few years. I suggested that he talk to the chairman of the proposal committee. As a result, six people met in my home that evening and became convinced that what the stewardship chairman proposed should be done. So the chairman called an additional meeting of his proposal committee two nights later. The new proposition was thoroughly discussed and finally adopted.

The proposal that went to the congregation was based on practically 100 per cent of the congregation's giving potential. It called for an increased budget for benevolence and current, in addition to $6,000 for capital outlay.

THE PUBLICITY COMMITTEE now went into action. By this time a number of misunderstandings of the project had arisen. To counteract them, the publicity committee prepared a sheet entitled "What's Going On in St. Mark's" which listed in two columns: "What you may think—and it's wrong" and "What you may not know—and it's right."

In the "wrong" column, for example, was written, "Stewardship is money, money, money." In the "right" column opposite "Christian stewardship is experiencing God's goodness and in overflowing thanksgiving dedicating to him the fullest use of our whole life."

Almost every week a special publicity sheet was mailed with the weekly bulletin. Eye-catching folders with cartoons and striking phrases were inserted to stimulate church attendance in the six weeks prior to the every-member visit.

Just before the congregational dinner, the major publicity material was mailed to the homes. It was a folder printed in red and black with pictures depicting the main features of our proposal.

THE CONGREGATIONAL DINNER MEETING to explain the proposal and to seek its acceptance by the congregation was held in a downtown building so that our own ladies would not need to serve. One hundred and sixty attended, double the number we usually had at a congregational fellowship gathering. The publicity committee's telephone-chain and promotional materials that went out in advance had proved effective. A large banner went across one wall, "A Venture for Christ." I sat in a corner of the room while laymen made all the presentations.

It was at this meeting that we first discovered elements of strong opposition, directed mainly at capital outlay features of the proposal. It was due mostly to prejudice and misunderstanding. A tingle of excitement pervaded the dinner meeting. Those who had served on the committees were convinced that this program was vital to the work of St. Mark's. Would they be able to explain it so that the dubious would feel that too?

There was much impromptu witnessing. In one of the presentations a placard

St. Mark's sector project committee members at work

had been displayed showing that some St. Mark's members were giving fifty cents or less per week to the church. A TV dealer stood up and asked, "Do you mean to tell me there are some people paying more per week for their TV sets than they are for the church?"

"Better be careful," a voice said. "That's the way you make your living!"

"Yes," replied the TV dealer, "but I don't want to make it at the expense of somebody's eternity."

One man pointed out that almost every family spends money it does not have to buy furnishings, a house, a car. In regard to the congregation assuming a small debt to improve its work, he urged, "If we're going to overreach ourselves, let's do it for the church." When the vote was taken, three-fourths of those present voted in favor of the proposal.

AN EVERY-MEMBER VISIT to receive pledges for the coming year was the next step. The Advance Commitments Committee was able to report, on the day the visit began, that the visitors themselves had already pledged 45 per cent of the total proposal. These pledges were 120 per cent of what the survey committee had indicated these people could give.

When the visitation was over we were amazed to find that pledges were 60 per cent higher than the previous year. Giving would be 40 per cent higher. (Elimination of special offerings this year explains the difference between the increase in pledges and increase in giving.)

Eighty-three per cent of the proposal had been achieved in pledges. Those who pledged had met 108 per cent of their estimated potential. A system we had developed over the years to determine what could be expected from nonpledgers indicated that we could adopt a budget which would be 93 per cent of the total proposal. This had been based on the 100 per cent giving potential of the congregation as determined by the survey.

It remained for the stewardship committee to adjust the proposed budget to include the main features of the proposal at 93 per cent of its cost.

The annual meeting last January had an attendance 50 per cent greater than any previous one and lasted three and three-quarter hours. The budget was unanimously adopted which provided for: meeting 125 per cent of apportionment and all other benevolence quotas, assuming a full unit of support for a second foreign missionary, giving $500 to a new mission church, $500 for Martin Luther Home for the Aged at Dubuque, and $150 to start a fund to aid students for full-time church work, with $150 left undesignated. This was more than a 20 per cent increase for benevolence alone.

FOR CAPITAL OUTLAY $5,350 was adopted, an entirely new division in the budget. It was determined unanimously to proceed this year with improving the church interior, procuring another parsonage, and converting the present one into a parish education house.

Thus the vision of the enlarged proposal had spread from one man, to six, to a whole committee, to three-fourths of the members, to the whole congregation.

We are quite certain that we could not have accomplished all this so quickly without the Sector Project. The one feature more than any other in the Sector Project which brought this about was the unique way in which vision was engendered through the proposal committee's procedures.

Of course the survey committee's procedure also plays an important part—that of asking, "What will I give if Jesus Christ is really first in my life?" The key to the success of the Sector Project is not primarily its methods but its motivation. By making us face facts and needs, by leading us to face Christ more realistically—his love and his commands—we are laid open to the Holy Spirit and his power.

A program so personally provocative will cause dissension. Some church members will refuse to understand or respon and will be antagonized. Others will hav a new view of the church's task and wi acquire interest and devotion. The en result is that Christ has better, more ef fective disciples.

Eleven months have passed since th Sector Project was tried in St. Mark's an the third-quarter report shows that givin is right on schedule with pledges an budget.

Right now the congregation is bus using the Sector Project for its secon year. I left the parish two months ago t become a regional director of the evan gelism mission for the ULCA. My suc cessor has not been called, but the con gregation is going right ahead with re modeling the chancel, redecorating th church, converting the parsonage into parish education building, purchasing new parsonage, and establishing a week day school—bringing to reality vision that God gave through the use of th Sector Project.

It is often assumed that faith is a state in which one passively waits for the realization of one's hope . . . Inasmuch as rational faith is rooted in the experience of one's own productiveness, it cannot be passive but must be the expression of genuine inner activity. An old Jewish legend expresses this thought vividly. When Moses threw the wand into the Red Sea, the sea, quite contrary to the expected miracle, did not divide itself to leave a dry passage for the Jews. Not until the first man had jumped into the sea did the promised miracle happen and the waves recede. —Erich Fromm in *Man for Himself* (Rinehart)

A listening congregation can help to develop an effective preacher as readily as an effective preacher can help to develop a responsive congregation.

—From *Speaking in the Church* by John E. Lantz (Macmillan)

STEWART HERMAN REPORTING:

FROM PARAGUAY

Lutherans are pioneering along a new frontier in Latin America

PARAGUAY PRESENTS one of the most contradictory pictures in the gallery of Latin American countries. It began as a holy experiment of the Jesuits to establish a model colony in the new world, but the experiment ended when the Pope was forced to suppress the Jesuit order nearly 200 years ago.

Colonization has been undertaken recently by the Mennonites seeking refuge at first from Communist Russia and then from postwar Europe. But there have been rumblings and grumblings to indicate that this experiment is not wholly successful.

Located deep in the interior of this remote republic, the hard-working "plain folk" see little future for themselves or their children. At the Asuncion airport I talked with one family re-emigrating to Canada. These unworldly people in ill-fitting, unmatched clothes wished to be a little closer to the rest of the world.

All told there may be about 30,000 people of German origin in Paraguay, most of whom live out on the land. Half of them are Mennonites, including those

Remarkable progress has been made in developing congregations in South America since 1952 when Dr. Herman became the National Lutheran Council's executive secretary for Lutheran Co-operation in Latin America and director of the Lutheran World Federation's Committee on Latin America. Previous to 1952 Dr. Herman was director of the Lutheran World Federation Service to Refugees, with headquarters in Europe.

who inhabit the big colony which is about a week away from the capital by boat, by train, and finally by road.

THE OTHER HALF are mostly Lutherans, many of whom settled in the beautiful and fertile area of Alta Parana near Argentina. They have not forgotten the old world and its culture. But to a very large extent they have been forgotten. For three or four generations they have lived their own self-sufficient lives not unlike settlers of the North American colonies before the Revolution.

For 20 years Pastor Karl Richert of Asuncion has tried to serve all these so-called *"deutsch-evangelische"* people. This meant long trips on muleback from farm to farm in distant corners of the country.

Since last year a second pastor has been located at Hohenau, in the heart of the largest colony. He brought a motorcycle with him from Germany but it is not always helpful where roads are non-existent or impassable. Many years ago the colonists had built a parsonage here but it later became an old folks' home because no pastor came to occupy it.

TO A GREAT EXTENT these Paraguayan Germans—like many other Europeans who have elected to live on the outposts of civilization—have decided that religion on the frontier is a luxury. If somebody else—for instance, the High Church Council in Berlin—wished to send (and pay for) a pastor, they were glad to have their children baptized and instructed. They themselves would also be assured of Christian burial. But when it came to calling a pastor themselves, and paying his travel and living costs, the enthusiasm of many evaporated completely.

It must be remembered that some of them emigrated under the influence of 19th century liberalism and the rise of socialism which was violently antichurch. Even at best the Europeans of those days were never accustomed to paying more than a trifling tax for the support of the state church. The idea of freewill offerings, which is the cornerstone of active American church life today, was inconceivable. Owing to their isolation in the Catholic backlands of Latin America, the old ideas persist.

EVEN TODAY, Pastor Richert receives no salary from the congregation he serves in Asuncion. During the war the subsidy from the home church was cut off and has not been renewed. The meager income of the congregation was used to pay off a long-standing mortgage on the little church building and then to provide some funds for a second pastor to come into the country.

Pastor and Mrs. Richert—for themselves—opened a boarding home so that children from the interior could attend school in the capital. From the fees the pastor's family lives and his children are sent to the university!

One incident involving the relations between church and school is revealing. Many years ago the church and school were side-by-side and the same general committee oversaw the administration of both religious and educational affairs. It was decided to split the property, and deed over the schoolhouse to the German school committee on condition that it must be given back when the school moved out. As the school prospered, new quarters were planned but instead of turning back the old house with thanks to the church, the immediate payment of 20,000 marks was demanded. It was that mortgage of long standing which has only recently been paid off.

SOME PARENTS—as we have seen elsewhere in South America—are interested in the church largely because it is a cul-

tural tie with the homeland and an additional opportunity for the practice of the mother-tongue in a foreign land. Holding on to their German traditions is regarded by many as the only protection against complete submersion in an alien environment.

Up to a point, this attitude is comprehensible. But the history of the new world has abundantly demonstrated that Christian victories are not won by defensive rear-guard action. Above all, the Christian church has never profited by refusal to open its doors to the whole community.

There is no perceptible anti-Protestantism in Paraguay. It is true that the capital takes its name from the Assumption of Mary and that the national holiday coincides with her feastday on Aug. 15. But, as Pastor Richert says, the public attitude is "unchurchly churchly." This means that to all outward appearances the people and the leaders are loyally Catholic, but that the appearance has little or no substance. The United States is blamed for the fact that in the early days of the war the Paraguayan government changed its policy from "equality" of all religious bodies to mere "tolerance" of the non-Roman churches. Did the U.S. need allies so badly that it encouraged inroads against the religious liberty of minority groups?

THE LITTLE CONGREGATION in Asuncion has rarely been visited by European or North American churchmen. Although airlines now crisscross Paraguay form Brazil to Chile and from Argentina to Peru, the main-traveled road, for Lutheran visitors at least, runs by the coast. This is too bad because the several thousands of Germans in Paraguay need more contact with the outside world. Fortunately, their churches are associated with the La Plata Synod in Argentina, which has its headquarters in Buenos Aires, and has close contact with Germany. Last year Pastor Richert came at his own expense to the second Latin American Lutheran conference at Petropolis, Brazil. But the prevailing impression one receives at Asuncion is of isolation.

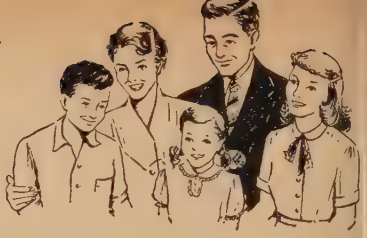
BETWEEN 50 and 60 people came—on short notice—to see our South American film *Outposts in the Andes* and hear something about the work of the Lutheran World Federation. I had the impression that this brief evening meeting, begun with prayer in the small church, made a vivid impact on the people.

It was especially good to give the boys and girls a broader vision of the outreach of their church. Until now little or no hope has been given to the possibility of finding theological students among the Paraguayan families. Pastors are not home-grown, but must be imported!

The interesting religious history of Paraguay is not yet ended. The German colonies along the Alto Parana will certainly grow. The Jesuit experiment remains today only a majestic ruin. The Mennonites in the Chaco seem to be trickling away, although the majority will probably remain. The German Evangelicals seem to have a good chance of prosperous economic development. But their spiritual development is a matter of the courage and faith of two rather lonely pastors.

✠

GOD DOESN'T GIVE YOU tomorrow's grace today. He'll give it to you tomorrow. —CANON BRYAN GREEN



Work to Be Done

MORNINGS SEEM to be bad in our house —and this one was no exception.

"Well, you can't go!" Pete shouted, shoving Susie out of his way and starting to buckle his boots.

"Pete! That's no way to speak to your sister," I began in the usual motherly way but whatever else I might have said was cut off as Karen walked between me and the offender. Out of the corner of her mouth she hissed, "He's told her at least a dozen times. She just keeps on pestering! What an itch."

That brought me up short. Quarrels are not always what they appear on the surface. It was just that I did want to get arrangements made for the afternoon without any bickering.

I TRIED a more conciliatory tone to Pete. "Where is it Susie can't go?"

"I want to go Christmas shopping after school. Some of us fellas are going to the five and ten. AND WE DON'T WANT ANY GIRLS!"

"Well, I'm sure no girls would want to go along on an all-boy party." I smiled at Susie. After a brief uncertainty, she smiled back, her most bewitching self. "How would you like to go over to Donna's?"

"Couldn't Donna come here?"

"Not this afternoon. I have a meeting and I'd rather you didn't have company when I'm not home, you know."

"Won't Mrs. Mawson be home? She could be there if we need anything."

"She'll be at the meeting, I'm afraid."

"Then Donna's mother will be there too." She sounded relieved. Much as she likes Donna, there is something about the way her mother hovers over them that cramps Susie's freewheeling style.

"Not this time! Guess again! This is a meeting about the new constitution of the women's work."

"What's a constitution?"

"We, the people of the United States, in order to form a more perfect" began Pete, one hand outstretched.

"Well, well," said Karen, the wind out of her sails, "so they learn that so early these days. Bet you don't know what it means!"

"Bet you don't know what everything you know means, either," shrugged Pete. "So long, Mom. See you sometime before spring."

"Very much before spring. At noon, to be exact."

"Certainly, Mrs. Melton. Anything you say." He grinned that grin which is so much like Dan, and was off.

"Why does Daddy always have to take the car on the worst mornings?" moaned Karen.

"Just because they are the worst, I guess. Our car is the newest in his car pool and when the others' won't start, ours will. The penalty of great possessions, daughter mine. Let it be a warning to you, never marry a man of wealth!"

"You know," remarked Susie, buttoning her coat so high around her throat it looked as though she were about to choke, "it would be nice to be rich in

money sometime. I like being rich in love but you can't spend it."

"You spend it in every gift you buy," I reminded her. "And in every gift you make. Remember, I want my gift to be something you made with your very own hands or I shall sit right down under the Christmas tree and cry."

SUSIE LAUGHED far more than my feeble wit deserved, one of the endearing things about her. Karen has gotten so far beyond that sort of thing, I can't help basking in Susie's sunshine.

"Now," I said, all business again. "Let's get things organized here. Karen, what are you doing this afternoon?"

"Angels, Mother, angels. Always and forever angels. Just because I can hit the high notes Miss Palmer wants me in the chorus! I don't think it's fair to give the really good parts just to the people who can't sing a note. But that's how it is. And our costumes are really dreamy. I've been told I really look like an angel in mine."

I didn't ask who had told her. That could keep. "Then you'll be at school all afternoon?"

"Check! Look for me when you see me."

SUSIE OPENED the back door, sniffing like a puppy in a car window. "Feels good out there. I'm roasted with my coat all buttoned and everything. I suppose I'll go to Donna's, if I can't come home."

"You can come to find me at the church if you like. If there isn't anything going on in the primary room, you can play the piano there. But let me know at lunchtime what you want to do. If you are going to Donna's, you will have to ask her mother."

Susie made a face. "Wait till lunchtime. Maybe someone else will invite me!"

THEY WERE OFF in a flurry of snow and quick laughter. And that was that.

As I looked back, I was glad I had had good food to give them, freedom in which to say our morning prayer together, a husband to send off to work, children to love and organize. "And especially, dear Lord," I murmured, "I thank Thee for Karen's insight into what was the matter with Pete. A small boy is so often in the wrong, it is easy to see him that way when it isn't really his fault. Help me to love and guide them—but to love them even more than I guide them. And I thank Thee that Dan and I can rely upon Thy help in raising these Thy children in the way they should go."

THE PHONE RANG and for a moment I felt slightly embarrassed, as though the person at the other end of the wire could know of the childish and informal prayers which accompany so much of my day. And why not? If Jesus went into the homes of Palestine as an informal and beloved guest, surely he'll come into mine without ceremony.

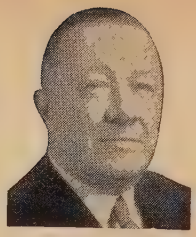
"Hi!" greeted Claire on the other end of the wire. "I'd pop over to have a cup of coffee with you if it weren't for all that snow between my door and yours. But listen to what Charlie pointed out."

"It must be pretty serious to judge from your tone. Let's hear the worst."

"Well, you know when we had elections we elected the officers we'll need for the new constitution—and we haven't adopted the new one yet!"

Her laugh bubbled so contagiously I joined right in. "And if we've done it, I'll bet more than half the women in the church all over the country have done the very same thing. Oh, well," she went on, between chuckles, "what's a constitution when there's work to be done? See you this afternoon."

PERSONAL PROBLEM CLINIC



By EARL S. RUDISILL

Too busy?

QUESTION: My son-in-law is the principal of a high school, and takes his job very seriously. Since he moved to this town a year and a half ago, he has not unpacked a dozen boxes of books, pamphlets, and whatnot. There they are in his study, an annoyance to his wife and to all who enter. He pleads that he is so busy with school duties and hasn't time to do anything about the boxes.

A large lawn surrounds the home, but he gives it no attention. It now looks like the untamed prairie. He argues that he has no time to mow the lawn, that his work is intellectual and cultural. At the same time he feels that he cannot afford to pay for lawn service.

Does any man's job demand of him so much effort and time that he has to neglect his home? I don't want to be a meddlesome mother-in-law, but I know my daughter is worried about the situation, and that in turn worries me.

REPLY: The young principal is mistaken in his view of intellectual, academic, and home obligations. But I am just as sure that nagging will not yield the desired results.

Let your daughter, the principal's wife, invite the president of the school board and wife, and the supervising principal (or superintendent) and wife to dinner in her home. That should stir some action. If there is any doubt about its efficacy, your daughter could discreetly drop a few hints to the other ladies in advance, perhaps with a suggestion that they pass word of her anxiety on to their husbands.

Washing

QUESTION: I have been trying for some time to get Willis and Diane to wash their hands before meals, after playing in dirt, handling animals, or touching other germ-carriers. I have been disappointed, however, at the poor results I have achieved. The children always seem to forget. Unless I continually remind them, or force them to wash, nothing happens.

REPLY: You are overlooking one important fact. Cleanliness is an adult interest, not one of children. Youngsters get absorbed in a great many interests and activities, but have no natural interest in cleanliness. That is something that has to be learned.

For children to have to stop periodically in the midst of play and think about cleanliness would spoil all the fun. Play with pets would lose its charm too if a child had to remember that his hands need washing. Cleanliness and washing do not become automatic with children.

While we want children to develop habits of cleanliness and to appreciate their personal and social significance, we must be reconciled to the fact that children will naturally be exposed to a certain amount of dirt and danger. Until they are mature enough to take an interest in orderliness, health, and simple aesthetics we, as parents, have to assume the responsibility. We'll have to see to it that they "clean up" for meals and for other occasions when it is desirable or necessary. Gradually they will develop a sense of health and fitness, and will become the arbiters of their own social and domestic destinies.

BOOKS

"Skimp on Groceries to Buy This Book"

New Testament Theology. By Ethelbert Stauffer. Macmillan. 373 pages. $4.25.

Since this work by a noted scholar of the University of Erlangen was first published in German in 1941, it has appeared in five revised editions. Among theologians it has come to be regarded as one of the most authoritative in its field. The translation from the latest edition has been superbly done by another authority on the New Testament, John Marsh of Oxford.

Stauffer traces the thought forms of the New Testament to their immediate historical background, late Judaism and particularly its apocalyptic. The central theme is "the Way of the Son of Man" as the heart of salvation-history, which in turn illuminates the whole course of universal history. From this point of view the author proceeds to give a thorough systematic exposition of all phases of New Testament thought under three basic motifs, the doxological, the antagonistic, and the soteriological. The first presents Jesus' relation to God, the revelation of God's glory. The second deals with his relation to the devil, the triumph over the demonic forces of evil. The third interprets the relation between Christ and the world, the accomplishment of salvation.

The book is a treasure house of profound insights. In style, the author has succeeded in his striving for "the brevity of Tacitus in print, and the precision of a mathematician in thought." Every one of the sixty-six short chapters is a model of masterful scholarship distilled into clear and terse expression. The arrangement of material actually provides two books in one, the main body of the text being for the general reader and the notes and appendices at the end for those interested in further research.

My advice to pastors and theological students is this: skimp on your groceries, if necessary, but by all means buy this book. It will reward you again and again.

After all, our whole message and mission is based on the New Testament, and nothing is more important than to know what it teaches. Here is light that penetrates into its depths. In reading this book you have the feeling of being guided by one who knows his subject and everything related to it as thoroughly as any man can know it and has a keen sense of what is central and vital in it.

Even if you should disagree with some of his conclusions, as I do for example with his insistence that the glory of God demands ultimate universal salvation, you cannot fail to be enlightened and stimulated. Perhaps even something of his style will rub off on you and help you to fight the characteristic clerical vice of verbosity by teaching you to put the maximum of truth in a minimum of words.

T. A. KANTONEN

Springfield, Ohio

Church History for Youth

The Story of the Church. By Walter Russell Bowie. Abingdon. 208 pages. $2.95.

Walter Russell Bowie's book, only 208 pages, gives a panoramic view of the history of the church from the days of Jesus to the present, and even a hint about the future. It tells its story in a graphic, moving way which will appeal to young and old. Written mainly for youth it has much to offer the adult who wants to get an overall picture.

In a sense this book is a teaser—merely a taste of the whole story—but a taste so appealing that one is tempted to go to a more complete story for the fuller details. The martyrdom of Polycarp at Smyrna in A.D. 155 is described in just 10 lines, but is so well done that you get a feeling of the whole persecution under Roman authority.

The author is a noted Episcopal clergyman and professor and brings many years of experience to the writing of this book. His familiarity with his material shows through the entire book.

In general, the book is generous in giving notice to the Lutheran church and the influence which it had on the Protestant Reformation. Two chapters are devoted to Luther. No mention is made of the considerable influence which the various Lutheran orders of worship had upon Thomas Cranmer's *Book of Common Prayer.*

All in all, this is an excellent book, attractively printed and substantially bound.

Jeffersonville, Ind. EDGAR A. DOERING

Criticism of Church

Salt of the Earth. By Agnes Reiniger Bieber. Vantage Press. 135 pages. $2.50.

What is wrong with the church? What is right with the church? Has the church ceased to be "the salt of the earth" as Jesus intended? These are the questions upon which this volume is based. While on the surface the answers seem to spell out criticism, the criticism is rather that of self-examination with the view to correcting the trends away from "salt of the earth" and directing its members to re-evaluate their concepts.

This author sees the same dangers and diversions which are strenuously attacked by Jehovah's Witnesses and other groups of self-appointed critics. Yet she presents a positive solution through self-renunciation and a Christ-centered body in this world which culminate in an understanding of the "breadth and length and height and depth of the love of Christ." HORACE S. MANN

Reading, Pa.

Prisoner Escapes

Enemies Are Human. By Reinhold Pabel. Winston. 248 pages. $3.50.

The author was a German theological student when Hitler conscripted him in the early phase of World War II. He abhorred soldiering, and served with distaste—yet with distinction—in the Russian campaign and in Sicily. Captured by the Americans at the Battle of the Volturno, he was brought to the United States as a prisoner of war, but later escaped and was living under an assumed name, married to an American girl, and operating a small bookstore in Chicago when the FBI caught up with him in 1953. Eventually he was permitted to become an American citizen.

Ringing through these pages are ex-Sergeant Pabel's denunciation of war, his plea for personal love and respect for decent humans of whatever nationality, and his affirmation of American democracy.

If one can overlook the somewhat gloating manner in which he describes his outsmarting of the American military, one can admire equally Pabel's escapades and ethics, his courage and his credo. His theme is that "enemies are human," that war cannot thrive on personal terms and without propaganda, that hatred cannot flourish at the individual level. G. H. S.

A Circle of Trees. By Dana Faralla. Lippincott. 221 pages. $3.50.

This is a heart-warming novel of a Danish family's struggle for existence in the Minnesota prairie country in the 1880's. Gunnar Nielson and his household were discouraged with the capricious climate and the poor crop-yield of a land so different from their home country—until one day a wayfarer, whose name must have been O'Reilly but who called himself Reilly-O, dropped in. He loved nature and children, he knew the lore of the Indians, and little Kersti Nielson and her brother Gustav were enchanted.

Reilly-O showed the Nielsons how to alter the monotonous landscape by planting trees. And somehow, in his whimsical way, he altered their lives. Everything changed for the better after Reilly-O came, and nothing was quite the same after he left.

Here is a wholesome, captivating story of rare charm and tenderness. G. H. S.

How to Plan Informal Worship. By Winnifred Wygal. Association Press. 64 pages. $1.

A complete program of worship in the congregation will necessarily include informal services. Here is practical help for planning them—in one of the Association Press series of pocket guides for modern leaders. R. D. H.

LETTERS

Misquoted

SIR:

In the Nov. 3 LUTHERAN, a committee of Charleston, S. C. clergymen was quoted as saying that I "had no intention of urging people of the South to accept (my) views on the matter" of integration. This is not a correct interpretation of my statement.

When asked by a newspaper reporter at the conclusion of the Reformation Day service in Charleston if my remarks could correctly be interpreted as a plea for integration of the races within the church, I answered that "This is not your church or my church, but His. Its doors have been open to all men since Pentecost. If any man in faith seeks its ministry or sacraments, I shall minister unto him regardless of race or color." I did not issue a call to arms but made a plea for Christian love.

A Christian does not tolerate his brethren. He loves them. For them, whatever their race—North or South, East or West—I should like to make that article of my personal faith quite clear. CHARLES CARROLL

New York City

Doesn't agree on segregation

SIR:

As a lifelong Lutheran may I protest the statement that "every Christian as well as all other 'decent' citizens" agree with the Supreme Court's decision on segregation within the public schools? This statement, qualified only by "probably," was in an article in THE LUTHERAN of Nov. 23.

After more than forty years of active membership in the Lutheran Church, I am not convinced that my opposition to integration of the races brands me as non-Christian or lacking in decency.

Whatever reasons one might cite for opposition to the Court's decision, whether it be the best interests of both races, the very present probability of intermarriage and, consequently, mongrelization, or the fact that authority to operate the public schools has never been delegated to the central government and must, therefore, be regarded as reserved to the states, or that relying on Supreme Court decisions covering more than eighty years, the Southern states have provided vast sums of money to maintain separate but equal educational facilities—none of these considerations need be elaborated.

A generation ago, several denominations did themselves severe damage by making the individual's attitude toward prohibition a criterion by which to measure his Christianity. Personally, I am a total abstainer, but I am thankful that the Lutheran Church never made support of prohibition an article of the creed. I believe the Lutheran Church today would do well to pursue this same policy toward the more momentous issue of segregation versus integration. I believe too that the clergy, the responsible leaders of the church and the publications of the church will do themselves, the church, and us . . . a disservice if they fail to abstain from reckless statements as that quoted above.

Richmond, Va. T. L. PICKLE, JR.

Who's on trial?

SIR:

It is a sad thing that has been happening in one of the synods of our United Lutheran Church in recent months. I do not know any one of the three young men whose faith has been questioned by the Synod of the Northwest. Nor have I had access to the trial record of testimony on the charges of deviating from pure Lutheran doctrine. There is one deepening impression, however, that I have gathered as I have read the reports of these unhappy proceedings in the public press and specifically THE LUTHERAN. These young men are speaking "another language," not necessarily another faith, from their accusers. I for one can understand it with great spiritual profit. At more than one point (if the reporting of THE LUTHERAN is correct) the accused are more dependable interpreters of Lutheran doctrine than are the accusers. Maybe the question is pertinent "Who should be on trial?"

ROBERT F. WEISKOTTEN

Richmond Hill, N. Y.

MARYLAND

Need of Missionary Work Felt at Home and Abroad

By LLOYD M. KELLER

BALTIMORE—The church has a wide field for missionary work at home and abroad, delegates to the Maryland Synod Women's Missionary Society convention were told at sessions held in Reformation Church, Washington, D. C.

Much remains to be done for the American Indian, Charles Magill Smith of the National Council of Churches said.

[illegible] prejudice and discrimination pose a continuous challenge to American Christians, Pastor John E. Magalee of St. Paul's Church, New York City, told the representatives of 142 societies from Maryland and the District of Columbia in an address dealing with the Negro's place in American society. Difficulties in bringing the gospel to foreign lands were discussed by Dr. Wesley L. Sadler, missionary to Liberia.

Officers elected included Mrs. Donald F. Brake, president; Mrs. James Hendry, vice president; Mrs. Carl M. Heberlein, recording secretary; Mrs. J. Forrest Milleson, statistical secretary; Mrs. Oren W. Strine, treasurer; Mrs. J. Robert Schaake, historian.

A WHOLE COMMUNITY joined in expressing affection for the Rev. Frederick A. Hightman, pastor emeritus of Epiphany Church, as he observed the 50th anniversary of his ordination Oct. 19.

The Parkville High School auditorium was crowded by 1,200 persons. Synod President J. Frank Fife brought greetings, and Epiphany's present pastor, Raymond C. Myers, was master of ceremonies. Pastor Hightman organized two Baltimore congregations, Epiphany and St. John's, on the same day in 1908. Five men of Epiphany entered the ministry during his pastorate. Among the gifts he received was a $1,000 check to establish a scholarship in his honor for students preparing for full-time service to the church.

HONORS FOR A BALTIMORE PASTOR
Synod President Fife (left) joins in paying tribute to the Rev. Frederick A. Hightman

AUGSBURG CHURCH, the Rev. Leon Haines pastor, celebrated its 45th anniversary Oct. 16. Prof. Francis E. Reinberger of Gettysburg Seminary spoke. A lectern Bible was presented to the congregation by Mrs. Elizabeth Hartman Gallagher as a memorial to her parents, Dr. and Mrs. Herbert H. Hartman, organizer and former pastor of the congregation. Three surviving charter members, Mr. and Mrs. George A. Mong and Mrs. William P. Beyerle were honored.

FALL CONVENTION of the Eastern Conference was held at Augsburg Church Oct. 24. Dr. Carl R. Simon, president; Dr. Charles J. Hines, secretary; Carl Heinmueller, treasurer, are the new officers.

The Rev. Raymond M. Miller is instructor on "Lutheranism" in the elective course on religion, under the Danforth Foundation at Towson State College for Teachers. The course provides a survey of religion in contemporary America.

A COMBINED SERVICE for Eastern Shore Lutherans was held at Grace Church, Easton

Md., Oct. 16. A fellowship dinner followed the service at which parishioners of the new mission at Salisbury, Md., were welcomed. St. Paul's and Grace congregations of the Easton parish, Preston H. Dusman pastor, were hosts. President of Synod J. Frank Fife was the speaker.

Dr. Henry Endress, executive secretary of the Lutheran Laymen's Movement for Stewardship, spoke at the dinner of the Lutheran Church Extension Society of Baltimore Nov. 10 at Ascension Church. Dr. Endress reported on the success of the *Martin Luther* film which is now being distributed to congregations and libraries, and announced a new production, *Johann Sebastian Bach.* The society has helped 25 ULC congregations in Baltimore in the past 50 years.

NEW YORK

Massena Development Plans Temporarily Halted

By CHRISTIAN P. JENSEN

SYRACUSE—Development plans for the Massena area, heart of the St. Lawrence seaway project, have been suspended, Pastor Howard A. Lenhardt, synodical field missionary, reported last month. The area had been surveyed by a team of eight pastors from Syracuse, Utica, and Oswego in October. But the day after their survey was completed, a missioner of the Missouri Synod began work in Massena on a part-time basis. It was decided, therefore, to wait until further steps in the project are made.

Results of a canvass in the Westvale and Fairmont area, west of Syracuse, are encouraging, and have been referred to the Board of American Missions for further action. A canvass of the Endwell area, between Endicott and Johnson City, is now in progress. The Dewitt-Fayetteville mission, Good Shepherd, in suburban Syracuse, is making good progress. Organization is expected around Easter. The Rev. Allen K. Griep is pastor.

A mission on preaching was held in Syracuse Oct. 4. Dr. Robert D. Hershey was the leader and Dr. Frederick R. Knubel spoke on the work of the pastor. Dr. Hershey was also Reformation preacher, Oct. 30, in First Baptist Church. The service was sponsored by the Syracuse Council of Churches.

Mrs. Martin J. Jensen, Utica, was elected

First service of Good Shepherd mission, Fayetteville, New York

NEW YORK . . .

president of the Mohawk Valley Chapter of the Women's Auxiliary of the Philadelphia Seminary. The Women's Missionary Society of the Central Conference held its fall convention in the Church of the Redeemer, Syracuse. Speakers were the Rev. George A. Whitlock, Lyons, N. Y., and Dr. Edwin Moll, of the Board of Foreign Missions.

The following officers were elected: President, Mrs. John Sjauken, Syracuse; first vice president, Mrs. Arthur Pascke, Oswego; second vice president, Mrs. John Sprick, Utica; secretary, Mrs. Charles Victory, Syracuse; treasurer, Miss Beatrice Snyder, Syracuse. The women of Luther Memorial, North Syracuse, were received as members.

The Syracuse laymen's dinner was held Oct. 25. The Rev. Wallace Fisher, Lancaster, Pa., was the speaker. Elected were: President, Carl Schneider, Clay; vice president, Kenneth Dreiling, Syracuse; secretary, Clifford Blair, Clay; treasurer, John Riddler, Syracuse.

The Rev. Ralph Riedesel was installed as assistant pastor at First English Church, Syracuse, Nov. 20. Liturgist was the Rev. George Dietrich, and Pastors Rudolph Shintay and Dr. Frank Shimer preached. Conference President Arthur Hergenhan installed Pastor Riedesel.

"Unity Day" for the Southern Tier District Luther League was held Nov. 6 at Ascension Church, Binghamton . . . Holy Nativity, Endicott, celebrated its 35th anniversary in October. Speaker at the anniversary dinner was the Rev. Norman E. Sutterlin, pastor of St. Paul's, Torrington, Conn. Preacher for the special service was the Rev. Howard A. Lenhardt.

Pastor for the past 20 years has been the Rev. Paul J. Tritschler. Under his leadership, the church has taken special interest in apportionment payment to synod, Lutheran World Action, and refugee work.

MUCH HONORED LAYMAN, Federal Judge Luther W. Youngdahl added another award to long list of recognitions when the Washington Federation of Churches named him Outstanding Layman of the Year. The former governor of Minnesota, member of Augustana Lutheran Church, has a distinguished record in field of social, welfare, youth problems. Shown with him is Miss A. Barbara Wiegand, recipient of the 1950 Washington award for her active work in the ULC and inter-church affairs. Dr. Frederick E. Reissig, executive secretary of the Washington Federation of Churches, is at right.

EVANGELISM MISSIONS

Schedule for the United Lutheran Church's program is as follows:

Beginning Jan. 8: Brooklyn and West Queens, N. Y.; Burlington, Ia.

Jan. 15: Stratford, Ontario.

Jan. 22: Pottsville, Pa.; Greensboro, N. C.; Louisville; Beardstown, Ill.; Oklahoma City and Tulsa, Okla.; Sioux City, Ia.; Corpus Christi, Texas.

Jan. 29: Kitchener, Ontario.

Feb. 5: Wilkes-Barre, Pa.; Salisbury, N. C.; Cincinnati; Minneapolis-St. Paul; Pender-Norfolk, Neb.; Sacramento, Calif.; Hamilton, Ontario.

Feb. 19: La Crosse-Winona, Wis.; Dallas-Fort Worth, Tex.; Honolulu.

Feb. 26: Lihue, Hawaii.

Mar. 4: Kansas City, Mo.; El Paso, Tex.

Mar. 11: Shenandoah Conference, Va.; Memphis, Tenn.; Lawrence-Topeka, Kan.; San Antonio-Uvalde, Tex.; Albuquerque, N. M.

Mar. 25: Eastern Shore, Md.

Impact of Mission Week Felt in Lehigh Valley

By HENRY W. SNYDER, JR.

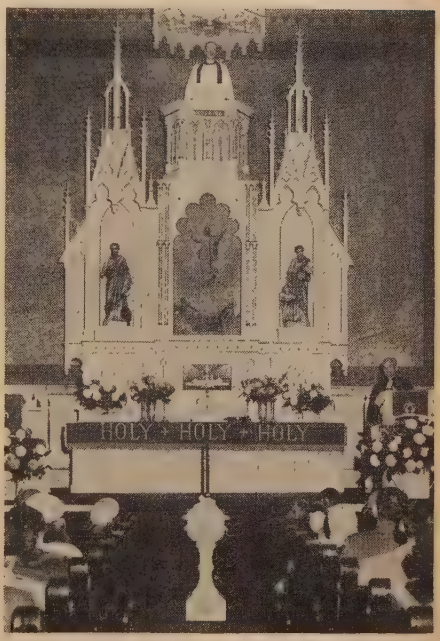
ALLENTOWN—Overlapping figures made it difficult to determine the exact fruits of Lutheran mission week, Nov. 6-13, in the Allentown Conference. But approximately 1,200 adults committed themselves to a new church relationship as a result of this intensive evangelism effort in 99 Lehigh Valley Lutheran churches.

Transfer of membership to one of the participating congregations was contemplated by 539 persons; 315 lapsed members planned reaffirmation of faith; 595 enrolled in pastors' classes for adult instruction, 350 of whom held no previous church membership.

Total attendance at the five successive evening services in all churches was 48,176. Sunday morning attendance was 16,768. Pastors reported that 3,001 of their members attended the Sunday afternoon workers' rally at Muhlenberg College. Mission offerings and initial contributions by congregations added up to $15,260, of which $13,000 will be used to meet mission expenses. The balance will be applied to promote the work of evangelism throughout the ULC.

The Allentown Conference mission week was the first to follow the official launching of the two-year ULC evangelism effort and one of the largest to be held in the ULCA. Eighty guest missioners participated, coming from 11 states and Canada. Among them were two regional evangelism directors: Walter Bock, New York City, and Dr. J. A. Keisler, Jr., Columbia, S. C.

A blind Lutheran pastor from New York City, John Urich, was guest missioner at Grace Church, Phillipsburg, N. J. One synod president, Dr. Alfred Beil of Iowa, was missioner in a historic rural congregation, St. John's Church, Howertown. Four New Jersey Synod churches on the east bank of the Delaware participated in the mission. One Synodical Conference congregation, St. John Slovak Church, Bethlehem, held similar services, and its pastor, John Daniel, attended the "mission to pastors" in Holy Trinity Church, Bethlehem.



WORD FROM LOFTY HEIGHT reached congregation of St. John's Windish Church, Bethlehem, as Missioner Paul H. Smith, Baltimore, preached from pulpit 25 feet above altar. Pulpit was used for first time in 25 years during Mission Week. Church's pastor, Dr. E. A. Stiegler is in the floor-level pulpit at right. *Photo: Bethlehem Globe-Times*

ST. TIMOTHY'S, Allentown, dedicated its temporary church building Nov. 20 with Ministerium President Charles M. Cooper preaching. The mission has worshiped for three years in the parsonage basement . . . St. Matthew's Church, Allentown, dedicated a new organ Oct. 30 . . .

Another Holiday Ice Show in the new field house of Muhlenberg College will be

PA.: ALLENTOWN . . .

sponsored by the college women's auxiliary Dec. 26-30. All proceeds go to special college projects. In three years the auxiliary has given more than $17,000 to Muhlenberg College.

Christmas ingathering of the Allentown Conference women's committee for the Pennsylvania Ministerium Board of Inner Missions took place Dec. 1 at Grace Church, Bethlehem. Sgt. Vincent Fresoli, Bethlehem Police Department, spoke about juvenile delinquency. Donations will be used to help Lehigh Valley Lutheran foster children, and people in public institutions throughout the conference area.

Christ Church, Hamilton Square, had its 200th anniversary Nov. 13. Dr. Robert Clare, Baltimore, son of a former pastor, was guest preacher . . . Russell K. Laros, active Lutheran layman, died Nov. 12. He was a leader in the establishment of Rosemont Church, Bethlehem, 35 years ago, and president of the church council.

Niemoeller Reports on Church Life in Eastern Europe

PHILADELPHIA — Christians under Communist rule bear witness to the fact that the church cannot be smothered by persecution. Students of Philadelphia Theological Seminary were told this last month by Martin Niemoeller, president of the West German Hessen Nassau Church. Dr. Niemoeller, identified with neutralist circles within the German churches, was in the United States on a lecture tour. He has visited Soviet Russia and eastern European countries in recent years.

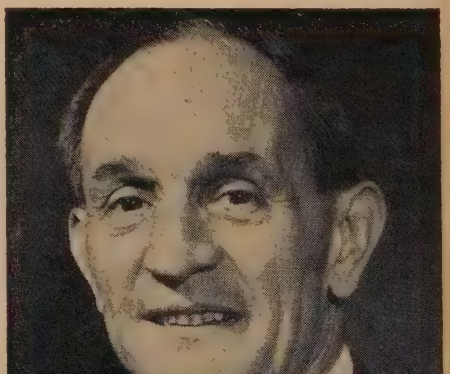
The attitude of Soviet communism to the church has ranged from ruthless persecution to tolerance, Dr. Niemoeller said. At present, religious activities are tolerated, though subject to the control of the state. Communists seem to have realized that persecution only hardens the Christian faith. Their present policy of tolerance is aimed at weakening the churches from within.

Despite Communist efforts, church life behind the Iron Curtain is vigorous, the German churchman asserted. Church attendance in East Germany is much higher than in the western part of the country, he claimed, and the crowded churches he saw in Moscow "even on weekday afternoons" made him "envious."

Dr. Niemoeller denied that there are many fellow travelers in east European churches. Churches, he said, are not corrupt or "indoctrinated." They may be weak, "but they resist where they can."

THE CLEAN-UP JOB at Camp Miller, which was severely damaged by flood waters last August, is completed. All buildings, except the cabins of the junior area, have been repaired.

The task of clearing the campus and buildings was accomplished under the direction of Camp Director Clarence J. Eliasson by individuals and congregational groups who worked on the site on Saturdays. An appeal has been addressed to Sunday schools, campers, and their parents to raise funds for the



Martin Niemoeller

Meeting at naval training center, St. Philip's was organized near Wilmington, Delaware, October 30

complete rehabilitation of the camp. If the $40,000 goal is reached, the camp will open next summer with a capacity of 200 boys.

The Ministerium's apportionment receipts to Nov. 1 fell short of the goal, and, barring a considerable increase this month, will limit total receipts for 1955 to between 78 and 82 per cent of the budgeted amount. Up to Nov. 1, $942,847 was received, a 4.43 per cent increase over last year's revenues for the ten-month period, but only 57.25 per cent of the $1,646,918 budget.

Estimates based on 1955 figures so far available place the contribution per communing member to budget benevolences at $7.21 as against $9.02 required to meet the goal. The 1956 budget ($1,974,963) is considerably higher than this year's and would require a 50 per cent increase over the 1955 contributions.

ROMAN CATHOLICS cut short their mass at the U.S. Navy's Kirkwood Training Center between Wilmington and Newark, Del., to make room for the United Lutheran congregation of St. Philip's holding its organizational service on Reformation Sunday. Lutherans, Mormons, and Roman Catholics share in the use of the center's drill room on Sundays. When the priest was thanked for his help, he said, "If the churches cannot co-operate on the inside, how can the world work together on the outside?"

St. Philip's, organized with 92 charter members, has a Sunday school enrollment of 75. A parsonage for the Rev. Robert E. Grochau has been bought, a three-acre building site for a church secured.

MISSION WORK in Milford, Del., is making progress. The charter membership list was opened Nov. 27. Organization is planned Feb. 5. The Rev. John Scherch is leading the group, the third new Ministerium mission in Delaware since May 1953.

Good reports are also coming from the mission in Towanda which is making progress under the guidance of Pastors Donald R. Gebert, Sayre, and Charles A. Souders, Dushore. Attendance at services averages seventy.

LUTHERANS are interested in evangelism—even when the evangelistic effort is primarily that of another Protestant denomination. This was shown at Wilmington, Del., in November when Canon Bryan Green, Anglican evangelist from Birmingham, England, opened a ten-day preaching mission sponsored by the Episcopal diocese of Delaware in co-operation with other Protestant denominations. Checking up on clergy attendance, Canon Green commended the Lutherans as "the only denomination to have all of its ministers in this city here tonight."

Luther Leaguers Hear Of Needy in Other Lands

By ARTHUR W. LAWVER

WILLIAMSPORT—American Christians can do much to lessen the suffering of the homeless in foreign lands, Luther Leaguers of the Susquehanna Conference were told at an Advent rally at Christ Church, Lewisburg, Nov. 27. Telling about the plight of refugees was Dr. T. Z. Koo, visiting professor of oriental history at Bucknell University.

Representatives from the congregations of the Susquehanna Conference met on Dec. 6 to adopt plans and constitution for establishing and incorporating a Conference Inner Mission.

Representative Alfred Strausser of the State Legislature addressed the pastors of the Columbia-Montour Lutheran Pastoral Association. A layman in the Presbyterian Church, he urged congregations to show an active interest in legislation affecting child care, gambling, racing, and liquor issues.

Missionary Louis T. Bowers, on furlough from Liberia, is scheduled for 33 speaking engagements before congregations and groups in the Susquehanna Conference, including Susquehanna University.

Grace Church, Shamokin, the Rev. Robert Arentz pastor, laid the cornerstone for a new church and dedicated the new parsonage Nov. 27. The former church was destroyed by fire last year. Pastor Arthur W. Lawver represented the Susquehanna Conference.

Grace Church, Northumberland, the Rev. Luther A. Gotwald, Jr., pastor, rededicated its renovated church Dec. 10 and 11. The church has been enlarged, new pews purchased, additional Sunday school space provided. The Rev. Arthur E. M. Yeagy, assistant to the synod president, and Conference President Arthur W. Lawver participated in the ceremonies.

The Rev. John C. Pretz, Jr., was installed as pastor of St. Matthew's Church, Catawissa, on Nov. 27 by Pastor Yeagy.

SOUTH CAROLINA

Young Lutherans Rally To State-Wide Meeting

By WYNNE C. BOLIEK

COLUMBIA—Youth from all parts of South Carolina attended the state-wide rally for young Lutherans of the synod in Dreher High School, Columbia, Nov. 6. The program included a dramatic presentation by Luther Leaguers and an address by the Rev. Robert E. Lee, pastor of Redeemer Church, Atlanta. The Rev. William B. Schaeffer, North Augusta, was liturgist.

The Rev. Marion Rhoden came to Greenville on Dec. 1 to begin work as a board missionary in the fast-growing residential area north of the city.

OFFICERS elected by the United Lutheran Church Women of the South Carolina Synod at the convention at Leesville, are: Miss Lois McCartha, Leesville, president; Mrs. W. H. Stender, Cameron, vice president; Mrs. R. D. Derrick, Spartanburg, recording

BOXCARS FILLED WITH CLOTHING have rolled out of Sheboygan, Wis., in recent years—gifts for Lutheran World Relief. Collections grew from 10 tons in 1952 to 22 in 1954. As this year's campaign got underway, pastors of the area gathered to make plans for the event. They are (from left): Ernst C. Staehling (ALC), Carl W. Ladewig and Louis Huber (Missouri), and G. W. Genszler, ULC's First United Church.

AMERICAN LEAGUE BEAT NATIONAL LEAGUE in Christ Church, San Diego, Calif., fund drive. Combining four causes in one, congregation reached for $40,000, totaled $42,500 in cash and pledges. Causes included debt reduction and contributions to Camp Yolijwa, Sharp Memorial Hospital, Home for Aged, Midland College, Student Work. Marinus Petersen and Pastor Quentin P. Garman total sums on "league scoreboard" at drive's end.

secretary; Mrs. Cecil H. Bowers, Columbia, treasurer; Mrs. Herman Cauble, Columbia, statistical secretary.

Ebenezer Church, Columbia, celebrated the 125th anniversary at the end of November with Communion services and a special service for older and infirm members. Assisting Pastor Carl A. Honeycutt was Dr. Robert P. Roth, of the Lutheran Seminary. Ebenezer Church has a confirmed membership of 900 and a Sunday school enrollment of 500.

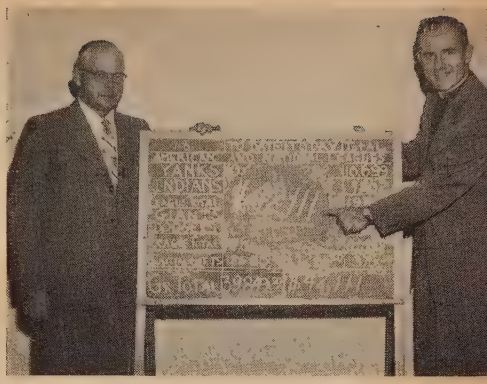
The new Church of St. Luke, Columbia, was dedicated Oct. 30. The Rev. Henry S. Wingard, pastor, led the service. Synod President Karl W. Kinard preached.

The Rev. G. B. Corley was installed by Dr. Kinard as pastor of Summer Memorial Church, Newberry.

The Rev. Paul G. McCullough, Lexington, has been elected editor of the "South Carolina Lutheran." He succeeds the Rev. Vernon F. Frazier, now pastor of St. Mary Lutheran Church in London. Pastor McCullough once edited the "Florida Lutheran."

Reformation service speakers in South Carolina were the Rev. Charles P. Carroll, administrative assistant of the National Lutheran Council in Charleston; the Rev. Alfred L. Beck of Rochester, N. Y., in Columbia; and Dr. John L. Yost, Southern Seminary president, in St. John's Church, Spartanburg.

A HISTORICAL MARKER was unveiled Oct. 30 by St. Matthew's, near Creston. It recalls the beginning of Lutheranism in the area in the 1720's, and the work of the elder Rev. John U. Glassendanner of Orangeburg.



The marker was erected jointly by the church and Calhoun County historical commission. The service was led by the Rev. E. D. Zeigler; Dr. Kinard spoke.

The Rev. J. Shelton Moose, synodical field worker, was leader for the religious emphasis week at Newberry College featuring evangelism. Pastor Moose, a graduate of Newberry, will direct the ULCA evangelism program in the South Carolina Synod.

VIRGINIA

State Proposes Referendum To Block Racial Integration

By MARSHALL MAUNEY

ROANOKE—Efforts to block racial integration in Virginia schools came last month when Governor Thomas B. Stanley's commission on public education recommended that a referendum be called to clear the way for the use of public funds in private schools. The state legislature was to act on the proposal Nov. 30.

The special commission issued its first report after 15 months of study on Nov. 14. In addition to the referendum it recommended that the legislature give the localities virtually a free hand to adjust and operate their schools, with power to classify and assign pupils individually on various bases other than race. Another proposal

(*Continued on page 43*)

Colleges Make Room for More Students

CAMPUS

EXPANSION PROGRAMS made headway in Lutheran colleges across the continent. *Midland* broke ground for $226,000 addition to the girls' dormitory scheduled for completion next fall. *Hartwick's* board of trustees gave the green light to proceed with financing and letting of contracts for the men's dormitory. A $150,000 share of *Thiel's* $750,000 capital funds' campaign to be carried over a three-year period was accepted as Mercer County's share in the project, a group of Greenville citizens decided. Construction of two new dormitories was begun at *Wittenberg* in November. *Wagner,* which dedicated its Student Union Center in November, plans to start construction of a $900,000 dormitory—including lounge, dining-hall and infirmary—in January. Arrangements are being made to secure a government loan for the project.

Wittenberg College President Clarence C. Stoughton and George Benson, president of Delta Sigma Phi, inspect new record library.

STUDENTS from all parts of the U.S. and Canada and from many foreign countries crowd campuses of ULC schools. *Lenoir Rhyne* in North Carolina has 71 students from other states and abroad. Ten ULC synods, and Lutherans from British Guiana and Japan, are represented at *Midland.* Norman Carter is a pre-medical student from British Guiana, at *Carthage.* Another pre-med freshman attending a Lutheran college from a distant country is Jackson Hamanongan of Sumatra who enrolled at *Wittenberg.* He studies on a Fulbright scholarship. Jun Chul Kim of Korea is at *Gettysburg,* two of his countrymen, Kyou Il Choi and Tai C. Han, are at *Thiel. Wagner's* William Zao came from Peking via Formosa, Korea and Japan. *Roanoke's* enrollment includes students from 19 states of the Union, Korea and Venezuela.

RADIO AND TELEVISION are widely used by colleges as training ground for future professionals and to get news of the schools on the air. Students of *Wagner,* Kathleen O'Connor and Carl Pedersen, co-operate with NBC's "Operation Classroom" and WAB's "Operation Campus." *Newberry* sponsors a weekly College Hour over WKDK at which campus organizations have charge of the program. WWGC is *Gettysburg's* college station. *Wittenberg's* Beta Quartet, the "Torch-Bearers," sang in radio and TV network shows.

"ORGANS have personalities. They reflect national tastes and characteristics," says Organist Robert Noehren who completed a 750-pipe organ for the *Lutheran Student Center* of the *University of Michigan,* Ann Arbor. The university's organist designed the instrument, using pipes made in Holland and Germany, specifically for the liturgy of the Lutheran Church. It is the first organ built entirely under his supervision.

A RECORD LIBRARY containing 2,500 discs was given to *Wittenberg* by Harold Scheil, East Liverpool, Ohio, in memory of the late Martin L. Wulff, a Wittenberg student and member of the Delta Sigma Phi Fraternity, who died recently of cancer. Among other selections it contains all the symphonies of Beethoven and Brahms.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

VIRGINIA . . .

(*Continued from page 41*)

would set up state and local public funds for tuition grants to children for private schooling as an alternative to attendance at integrated schools or where no public schools are operated.

A ONE-DAY EVANGELISM WORKSHOP was attended by the synod's pastors at Roanoke Nov. 22. Heading the roster of speakers were Dr. F. Eppling Reinartz and Dr. Robert Stackel. Other leaders from outside synod were Regional Director Francis B. Myers and Dr. Paul T. Warfield of the New Jersey Synod. Virginia Synod area missions are slated for March 11 in the Shenandoah Conference and May 27 in the Roanoke Conference. The synodical director is Pastor H. E. Poff.

Synod receipts totaled $140,415.84 on apportioned benevolence through October, 81.30 per cent of the amount due for this period. Percentages by conferences are: Tidewater, 106.4; Roanoke, 85.2; Staunton, 81.1; Knoxville, 75.9; Shenandoah, 74.6; Marion, 63.9.

Two area leadership training schools were completed in October. Five congregations were represented at Resurrection, Arlington, and five Tidewater congregations at First Church, Norfolk. Total attendance was 198. Deans were Ronald Oldham and Pastor Dickson W. Taylor.

OF PARISHES AND PASTORS: Oct. 16 was ground-breaking day for the new Sunday school building at Emmanuel Church, Woodstock, the Rev. Robert Barr Logan pastor . . . St. John's, Knoxville, has purchased additional lots adjoining the present church property at a cost of over $100,000 . . . Good Shepherd, Front Royal, the Rev. Lawrence H. Roller pastor, has installed new pews and an organ, and redecorated the church . . . Ebenezer Church, Rio, W. Va., observed its 106th anniversary Oct. 30. Another annex to be used for kindergarten purposes was dedicated. Gordon K. Zirkle is pastor and the Rev. Martin L. Zirkle of Burkittsville, Md., preached.

Members of the Giles County parish (Roanoke Conference) contributed $6,000 for material, and volunteered their labor to construct a needed Sunday school annex and repair the church building.

The Godfrey Miller Home of Winchester received $33,920 from the Elizabeth M. Schmidt estate as part of the settlement to be made in favor of the Home . . . The Konnarock parish erected a $10,000 parsonage; Messiah Church, Knoxville, is building one at a cost of $13,000.

WEST VIRGINIA

Stewardship Trends Termed Encouraging

By HAROLD L. HANN

FAIRMONT—In ten months Synod Treasurer H. L. Shelhamer reports receipt of 71 per cent of the 1955 LWA quota and 73 per cent of this year's benevolence objective.

ULCA Stewardship Associate Director Zeb B. Trexler, after a tour through the synod, gave an encouraging picture of stewardship trends on this territory and recommended the use of the sector project in 1956.

The briefing of all synodical pastors for the evangelism mission took place in St. Mark's Parish House, Clarksburg, in late October. The mission comes to the first of West Virginia churches next spring.

The eight-month-old St. Peter's mission at Point Pleasant has voted to purchase two additional lots near the site of their future church and to build a house chapel immediately, with the help of the Board of American Missions and synod.

The officers of synod have purchased a copy of the *Martin Luther* film for congregational use. St. John's, Red House, showed it on Thanksgiving Eve.

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WEST VIRGINIA . . .

St. Paul's, Grafton, celebrated its 85th anniversary dedicating its new Sunday school facilities. It now has a new chancel, narthex, reference library, and heating system. The next step will be improvement of the parish house. The 86th year begins with special emphasis on the educational work of the church and the work among young people. The Rev. Raymond C. Gross is pastor.

The Rev. Beryl B. Maurer, working for a Ph.D. degree at Penn State University, is engaged in research on the rural church. The result of some of his work appeared in a recent paper on "The Place of Social Sciences in Theological Training for Rural Ministers" presented at the National Convocation on the Church in Town and Country at Springfield, Mass.

Chosen as synodical Brotherhood officers at its meeting at Jackson's Mill were: Helmar G. Anderson, Fairmont, president; Arthur J. Schroeder, Huntington, vice president; Fred P. Becker, Fairmont, secretary; and Robert E. Troy, Huntington, treasurer.

WISCONSIN

Gethsemane Retains Wrigley, Disregards Synodical Action

By CHARLES A. PULS

MADISON—Despite the recent verdict of "guilty of doctrinal deviation" returned against the Rev. Victor K. Wrigley by a synodical trial committee, the members of Gethsemane Church, Brookfield, will keep their pastor and, if necessary, break from the Northwest Synod. Headlines in one Milwaukee paper, following the special congregational meeting Nov. 27, read: *"Church votes 197 to 18 to retain Wrigley; Pastor given ovation: Secret ballot comes in defiance of synod regulations."* Reporters were barred from the meeting.

Pastor Wrigley had been found guilty on five of six charges filed against him by the special investigating committee of the synod. He was tried Nov. 10, but remained absent from the hearings "on orders from his congregation." The congregation believed prej-

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UNITED LUTHERAN PUBLICATION HOUSE

udice existed against their pastor on the part of one of the members of the investigating committee and that a fair hearing was impossible. Synod President Paul E. Bishop had suspended Pastor Wrigley from the ministry until the synod can act upon the case, but the suspended pastor insisted he would not leave his congregation until they asked him to go.

Dr. Bishop, along with the Rev. Amos G. Streich, president of the Wisconsin Conference, attended the special congregational meeting. The president appealed to the members of Gethsemane who had assembled in the largest meeting since the heresy investigations began, to heed the action of the trial committee as the "voice of the church," but the secret ballot, taken after the synod officials had left, indicated by better than 10 to 1 that the congregation rejected the synod's decision and wanted Mr. Wrigley "to continue as pastor under the terms of the call extended to him by the congregation" seven years ago.

Luther Leaguers had been active in "getting out the vote." Prior to the trial they canvassed the congregation to determine how the members would vote if their pastor was found "guilty." Results indicated that the sentiment for Pastor Wrigley was running high. The Leaguers also offered baby-sitting service on the night of the decisive meeting so that the parents might attend.

President Bishop had been previously quoted in the press as saying that "if a congregation desires to leave the synod there is nothing to be done that can stop them." But he had pointed out that Gethsemane was a mission, that it was heavily in debt to the Board of American Missions, and that this amount would have to be repaid.

A second ballot taken at the congregational meeting and described by Ralph D. Ward, vice president of the congregation, as a "precautionary measure," authorized a $48,000 loan to be made from private sources to repay the Board of American Missions if the board should demand immediate repayment. This vote was 199 to 0.

In the third ballot, the synod was pe-

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WISCONSIN . . .

titioned to submit the entire matter to the executive board of the United Lutheran Church for study and recommendation, and to take no further action until the executive board could do so.

Whether the synod will wait is not known. Mr. Ward and Harding B. Hansen, secretary of the congregation, told reporters after the meeting that President Bishop "hinted at disciplinary action by the synod" which ordinarily would not meet until next May. President Bishop was said to have indicated to Pastor Wrigley that the synod might hold a special convention in January.

The synod's constitution reads in part: "Should any congregation belonging to this synod turn away from the faith . . . or willfully disregard and violate the constitution and resolutions of the synod and persist in such disregard and violation it may be excluded from membership in this synod after due admonition and upon presentation of evidence, by a two-thirds vote of the synod."

Pastor Wrigley said he hoped the synod would "seriously reconsider" the action of the trial committee. He added: "Now my concern will be to stop worrying about my troubles and to be what the Christian gospel called me to be."

—Changes of Pastorate—

OHIO

HALL, ROBERT F. From Reedsburg-Plain parish. To First Church, Plymouth.

LUND, GORDON C. From St. Paul's Church, Greenville. To director of public relations for evangelism program, New York City.

MILLER, L. DAVID. From St. Mark's Church, Van Wert. To director of Wittenberg College School of Music.

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TORRENCE, JOHN F. From Stone Creek parish. To Grace Church, Steubenville.

WYANDT, H. L. From army chaplaincy. To St. Mark's and Trinity churches, Ada.

PACIFIC

BAGLIEN, JOHN. To Hillsboro, Ore., board missionary.

CLINTON, DONALD. From St. Andrew's Church, Portland, Ore. To Eastgate area, Seattle, Wash., mission developer.

PACIFIC SOUTHWEST

RAY, EDWARD. To Trinity Church, Long Beach, Calif., assistant pastor.

REISCH, CONRAD R. From St. Paul's Church, Bridgeport, Conn. To Sunnyvale, Calif., mission developer.

RUUD, CARL. From Pacific Seminary (student). To chaplaincy, Marine Air Corps, El Toro, Calif.

ZELTIN, JOHN. From Faith Church, St. Paul, Minn., assistant pastor. To United Church, Redding, Calif.

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NELSON, ROBERT. To St. Luke's Church, Easton.

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TEXAS

HOUSEWRIGHT, GEORGE. From Redeemer Church, Houston. To regional director for evangelism program.

SCHULLERY, STEPHEN E. From Holy Trinity Church, Hershey, Pa. To Corpus Christi (south area), board missionary.

DECEASED

DR. H. DENNINGTON HAYES, 80, died Nov. 21 in Burlington, N. Y., after being struck by an automobile the same day.

He was born at Howes Cave, N. Y., and educated at Susquehanna University and Hartwick Seminary. Ordained in 1899, Pastor Hayes served parishes at Little Falls, Chatham, and Cobleskill—all in New York, in Middleburg, Pa., and Washington, D. C. (St. Mark's), before becoming pastor of Hartwick Seminary Church in 1934. He retired in 1948.

Surviving are his wife, Mrs. Isabel Emily Ingalls; his daughter, Mrs. Jerome K. Lyle; and two grandchildren, Jerome K., and Carolyn Ingalls Lyle.

Funeral service and burial were at Hartwick Seminary, Nov. 25. Conducting the services were Pastors William H. Rittberger, Walter Graig, and Morris Skinner.

THE REV. PAUL S. RECHER, 56, pastor of Holy Trinity Church, New Castle, Ind., died Oct. 22.

He was graduated from Weidner and Wit-

tenberg colleges, and from Northwestern Seminary, and was ordained by the Indiana Synod in 1925. All his ministry was spent in Indiana churches and included parishes in Middletown, Terre Haute, Walton and Otterbein. He came to New Castle in 1947.

Surviving are his wife, Mrs. Ruth Recher; two sons, Kenneth of Lebanon, and the Rev. Richard Recher of Logansport, Ind.; four daughters, Mrs. Gerald Currens, wife of a missionary in Liberia; Mrs. Thomas Daughetee of New Castle, and Naomi and Mary at home; also three brothers, the Rev. John Recher of Three Rivers, Mich.; Luther and Mark of Dayton, Ohio; and two sisters, Mrs. Lloyd Frazell of Dayton and Mrs. Richard Albert of Grand Rapids, Mich., and ten grandchildren.

The funeral service was conducted at Holy Trinity Church by the Rev. Walter M. Wick, president of Indiana Synod; the Rev. Donald E. Elder, and the Rev. Fred M. Hanes. Interment was in Fair Haven Cemetery, Mulberry, Ind.

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IN CONCLUSION . . . . . .

WHEN THE Roman Catholic bishops in the United States advocate equal privileges for "private and church-related schools," it's good to appraise their statement rather carefully. Suspicion is bound to persist that the bishops don't actually care much about such "private schools" as the few high-priced preparatory schools. Their concern is about the Roman Catholic parochial schools.

Coupled with moves in some southern states to circumvent the Supreme Court integration ruling by writing into state constitutions the right to give public funds to parents so they can send their children to private schools which might exclude Negroes, the Roman Catholic statement has alarming implications. If "private schools" can benefit from public tax funds, nothing can prevent parochial schools from feeding at the same crib.

THE PURPOSE of the American public school system is to provide every child with an education, be he rich or poor, white or black. It is a form of our devotion to the ideal of equal opportunity. Since supervision of school systems has been left to the states, their quality varies. However, nowhere is a child denied the chance to receive proper schooling.

The largest body of "private schools" in the country is the vast network of Roman Catholic parochial schools, which now claim nearly five million pupils. Public funds, the bishops imply, ought to be provided for these as well as for the public schools.

In spite of the bishops' claim that parochial schools are an integral part of the American educational set-up, it is well to keep in mind that they were not established because of lack of public schools. If the parochial schools were only a supplement to the public school system, operated for the public welfare, it would be a gesture of unparalleled generosity on the part of the Roman Catholic Church.

Parochial schools exist for one specific reason—to teach children religion. In its parochial schools children are brought up under the sheltering arm of the Roman Catholic Church and are exposed to the culture which that church body considers best.

The Roman Catholic Church has every right to maintain such schools, of course. The Lutheran Church—Missouri Synod also has a fairly large school system organized for similar purposes. The right of parents to send their children to such schools cannot be denied.

THE CLAIM has been made that parents of parochial school pupils labor under double taxation, supporting both public and parochial schools but getting no benefit from the public schools. The fallacy lies in the fact that they have deliberately turned aside from public schools because they want to achieve a special objective in the education of their children. On the other hand, to compel non-Catholics to support through taxation schools whose purpose is to create loyal members of the Roman Catholic Church would be the worst kind of injustice.

No child should be denied food or medical care if these are provided equitably for all and directly for the children. But any program that would use public money for the express purpose of furthering the interests of a church body deserves extremely careful scrutiny. It might be the means of opening floodgates that can never again be closed.

—ALBERT P. STAUDERMAN

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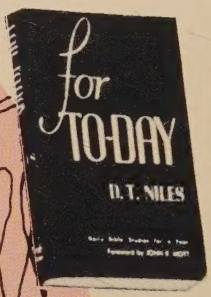

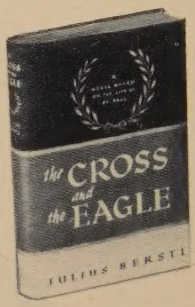

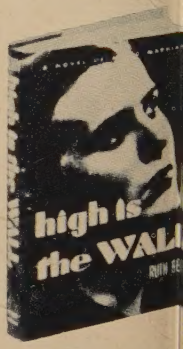

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